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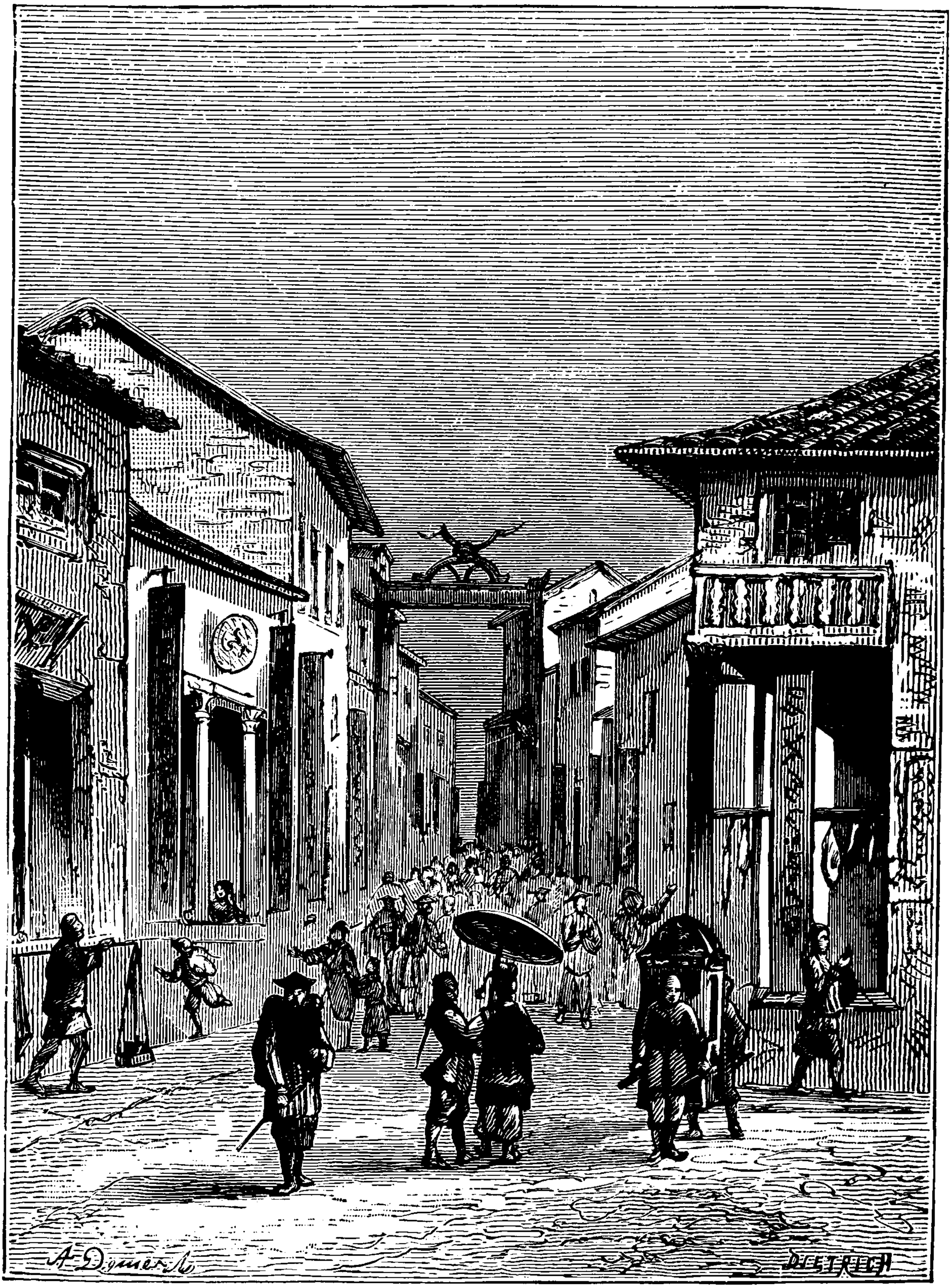

Frontispiece. A STREET IN THE NORTH OF CHINA. *Page* 194.

BY

ROBERT K. DOUGLAS,

OF THE BRITISH MUSEUM, AND PROFESSOR OF CHINESE AT KING'S COLLEGE, LONDON.

WITH MAP.

SECOND EDITION, REVISED.

PUBLISHED UNDER THE SUPERVISION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

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PREFACE TO SECOND EDITION.

THE demand for a second edition of this work, the first being now out of print, has afforded me an opportunity of revising and supplementing its pages. The advance which has been made since 1882 in historical and philological researches with regard to the Chinese has enabled me to affirm statements which I was then only able to make hypothetically, and to amend others which were dependent on dates which have since proved to be untrustworthy. The record of recent events, also, has been brought down to the present time, and chapters on Modern Progress; Manufactures, Coins, and Games; and Christianity in China, have been added to the original work.

ROBERT K. DOUGLAS.

KING'S COLLEGE, LONDON,
April 12, 1887.

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CHINA.

CHAPTER I.

A SKETCH OF THE HISTORY OF THE CHINESE EMPIRE.

THE first records which we have of the Chinese represent them as a band of immigrants settling in the north-western provinces of the modern empire of China, and fighting their way amongst the aborigines, much as the Jews of old forced their way into Canaan against the various tribes which they found in possession of the land. It is probable that though the Chinese all entered China by the same route, they arrived at the threshold of the empire in successive bands, one of these, that one which has left

us the records of its history in the ancient Chinese books, apparently followed the course of the Hwang-ho, and, having crossed that river near Tai-yuen, settled themselves in the fertile districts of the modern provinces of Shansi and Honan.

The question then arises, where did these people come from? and the answer which the recent researches of Dr. Terrien de Lacouperie gives to this question is, from the south of the Caspian Sea. In the chapter on the language we shall give the philological reasons which have led to this discovery. Here we will merely say that, in all probability, the outbreak in Susiana of some political disturbance, in about 2283 B.C., drove the Chinese from the land of their adoption, and that they wandered eastward until they finally settled in China and the countries south of it. Such an emigration is by no means unusual in Asia. We know that the Ottoman Turks originally had their home in northern Mongolia, and we have a record of the movement, at the end of last century, of a body of 600,000 Kalmucks from Russia to the confines of China. It would appear also that the Chinese came into China possessed of the resources of Western Asian culture. They brought with them a knowledge of writing and astronomy, as well as of the arts which primarily minister to the wants and comfort of mankind. The invention of these civilizing influences is traditionally attributed to the Emperor Hwang-te,

who is said to have reigned from 2697–2597 B.C. But the name of this sovereign leads us to suppose that he never sat on the throne in China. One of his names, we are told, was Nai, anciently Nak, and in the Chinese paleographical collection he is described by a character composed of a group of phonetics which read Nak-kon-ti. The resemblance between this name and that of Nakhunte,[1] who, according to the Susian texts, was the chief of the gods, is sufficiently striking, and many of the attributes belonging to him are such as to place him on an equality with the Susian deity. In exact accordance also with the system of Babylonian chronology he established a cycle of twelve years, and fixed the length of the year at three hundred and sixty days, composed of twelve months, with an intercalary month to balance the surplus time. He further, we are told, built a *Ling tai*, or observatory, reminding us of the Babylonian *Ziggurat*u, or house of observation, "from which to watch the movements of the heavenly bodies."

The primitive Chinese, like the Babylonians, recognized five planets besides the sun and moon, and, with one exception, knew them by the same names. Jupiter, which among the Chaldeans was called "*The* planet," appears among the Chinese as "*The* one."

[1] Susian Texts, translated by Dr. J. Oppert, in "The Records of the Past," vol. vii.

To Babylonians, and Chinese also, Mars was "King" and "Criminal;" and Saturn "King" and "Righteousness," while among the first Venus was known as the "Queen of the defences of heaven," and among the latter as "Soldiers waiting."[1] Mercury, in both countries, was recognized by different names, from which fact it may possibly be inferred that it was discovered by both peoples at a comparatively recent date. The various phases of these planets were carefully watched, and portents were derived from every real and imaginary change in their relative positions and colours. A comparison between the astrological tablets translated by Professor Sayce and the astrological chapter (27th) in the *She ke*, the earliest of the Dynastic Histories, shows a remarkable parallelism, not only in the general style of the forecasts, but in particular portents which are so contrary to Chinese prejudices as a nation, and the train of thought of the people that they would be at once put down as of foreign origin, even if they were not found in the Babylonian records. Such, for example, are the constant references to the country of the "desert," the adverse fortunes of the empire, and the common occurrence of such expressions as "Soldiers arise." But the most curious coincidence is the occurrence of

[1] Sayce's Astronomy and Astrology of the Babylonians, in the "Transactions of the Society of Biblical Archæology," vol. iii.

the forecast "Gold is exchanged" in both chronicles. Professor Sayce, being uncertain as to the exact translation, adds a query to the rendering just given, and in the Chinese we have but the words *Tui*, "(Coin) is exchanged," and *Puh tui*, "(Coin) is not exchanged."

In the reign of Chwan Hu (2513–2435 B.C.), we find, according to the Chinese records, that the year, as among the Chaldeans, began with the third month of the solar year, and a comparison between the ancient names of the months given in the *Urh ya*, the oldest Chinese dictionary, with the Accadian equivalents, shows, in some instances, an exact identity. For example, in Chinese, the fifth month was called *Haou*, "bright;" the ninth month *Huen*, "dark;" the tenth month *Yang*, "bright," "the sun," "the day;" the eleventh month *Koo*, "a crime," "a failure;" and the twelfth month *Tsu*, "heavy dew or rain." Turning now to the Accadian, we find that these months were respectively known as *Dhe dhegar*, "fire making fire;" *Yanyanna*, "thick clouds;" *Abba suddu*, "the cave of the rising of the sun;" "the malediction of rain;"[1] and lastly, "the month of mists." Again, the artificial features of the two countries bear a striking similarity, and the following description of Babylonia as revealed by its ruins, might, without the

[1] "Les Origines de l'Histoire d'après la Bible." Par François Lenormant.

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alteration of a word, be read for that of China: "The greatest feature of the country was its agriculture, which was mainly carried on by artificial irrigation, the whole country being intersected with canals, some of them navigable and of a great size, their banks in some places being from twenty to thirty feet high. The long deserted lines of mounds which even now exist in hundreds, marking the lines of these artificial rivers, form far more remarkable objects than the ruined cities and palaces. Once these channels teemed with life and industry, and were lined with cities containing thousands of people."[1] These parallelisms, together with a host of others which might be adduced, all point to the existence of an early relationship between Chinese and Mesopotamian culture; and, armed with the advantages thus possessed, the Chinese entered into the empire over which they were ultimately to overspread themselves. But they came among tribes who, though somewhat inferior to them in general civilization, were by no means destitute of culture. We learn from the "Book of History" that the first Chinese rulers employed men of the Le tribe to calculate the equinoxes, and a man of the Kwei people to determine the five notes of music. Remnants of these Kwei exist to this day in northern Cambodia,

[1] "The History of Babylonia." By George Smith.

and it is interesting to find that they still preserve the gamut as it was originally arranged.

Among such people, and others of a lower civilization, such as the Jungs of the west, and the Teks, the ancestors of the Tekke Turcomans, in the north, the Chinese succeeded in establishing themselves. The Emperor Yaou (2356–2255 B.C.) divided his kingdom into twelve portions, presided over by as many Pastors, in exact imitation of the duodenary feudal system of Susa with their twelve Pastor Princes. To Yaou succeeded Shun, who carried on the work of his predecessor of consolidating the Chinese power with energy and success. In his reign the first mention is made of religious worship. We are told that "he sacrificed specially, but with the ordinary forms, to Shang-te; sacrificed with purity and reverence to the six Honoured ones; offered appropriate sacrifices to the hills and rivers, and extended his worship to the host of spirits." Much controversy has arisen as to the interpretation to be put upon the term Shang-te. By some he is regarded as having held the position among the ancient Chinese that Jehovah held among the Jews of old; and certainly many of his attributes are the same as those belonging to the Jewish God. He was believed to exercise a minute and personal control over the fortunes of the Chinese. It was by his favour that kings rose to power; and when, in consequence of their iniquities, he withdrew his ægis

from them, they fell to make room for others better than they. He was the supreme ruler. About the derivation of the character 帝 *te*, there has been as much difference of opinion as about the meaning of Shang-te. No satisfactory Chinese etymology has been found for it, and it is in all probability nothing more than the eight-pointed star of the Accadians ✳ meaning "ruler." Combined with the character Shang, it may be translated supreme ruler, but we find it like the Accadian character applied also to temporal rulers among the Chinese. Of the six Honoured ones Chinese writers have not been able to offer any explanation. In the Susian texts, however, we find that next in rank to the chief deity were six gods of an inferior grade.

In Shun's reign occurred the great flood which inundated most of the provinces of the existing empire. The waters, we are told, rose to so great a height, that the people had to betake themselves to the mountains to escape death. The disaster arose, as many similar disasters, though of a less magnitude, have since arisen, in consequence of the Yellow River bursting its bounds, and the "Great Yu" was appointed to lead the waters back to their channel. With unremitting energy he set about his task, and in nine years succeeded in bringing the river under control. During this period, so absorbed was he in

his work that, we are told, he took heed neither of food nor clothing, and that thrice he passed the door of his house without once stopping to enter. On the completion of his labours, he divided the empire into nine instead of twelve provinces ; and tradition represents him as having engraved a record of his toils on the celebrated stone tablet on Mount Hêng, in the province of Hoopih, the characters of which, however, bear in their forms conclusive evidence that they cannot have been engraved earlier than the fifth century B.C. As a reward for the services he had rendered to the empire, he was invested with the principality of Hea, and after having occupied the throne conjointly with Shun for some years, he succeeded that sovereign on his death in 2208 B.C.

With Yu began the dynasty of Hea, which gave place, in 1766 B.C., to the Shang Dynasty. The last sovereign of the Hea line, Kieh kwei, is said to have been a monster of iniquity, and to have suffered the just punishment for his crimes at the hands of T'ang, the prince of the State of Shang, who took his throne from him. In like manner, six hundred and forty years later, Woo Wang, the Prince of Chow, overthrew Chow Sin, the last of the Shang Dynasty, and established himself as the chief of the sovereign state of the empire. By empire it must not be supposed that the empire, as it exists at present, is meant. The China of the Chow Dynasty lay between the 33rd

and 38th parallels of latitude, and the 106th and 119th of longitude only, and extended over no more than portions of the provinces of Pih chih-li, Shanse, Shense, Honan, Keang-se, and Shan-tung. Not until the third century B.C., when the Chinese political power was in the hands of the Prince of Ts'in, were his followers permitted to cross the Yang-tsze Keang.[1] This territory was re-arranged by Woo Wang into the nine principalities established by Yu, and in accordance with his right as sovereign, he appointed over each a member of his own family or following, with the exception of one, the State of Sung, where a youthful scion of the Shang Dynasty was allowed to occupy the throne. Woo is held up in Chinese history as one of the model monarchs of antiquity. He dwelt, we are told, with great earnestness on the importance of having the people taught thoroughly the duties of the five relations of society, viz., those of (1) ministers to their sovereign; (2) children to their parents; (3) husband to wife; (4) brother to brother; and (5) friend to friend: of their being well fed, and of the proper observance of funeral ceremonies and sacrifices. In his administration of the affairs of the empire he was ably seconded by his brother, the Duke of Chow, who, on the death of Woo, divided the government of the kingdom with the imperial successor, Ching (1115 B.C.). Under the next ruler, K'ang (1078–1053 B.C.),

[1] Cf. "Cradle of the Shan Race." By Terrien de Lacouperie.

the empire was consolidated, and the feudal princes one and all acknowledged their allegiance to the ruling house of Chow. But under succeeding sovereigns, jealousies and strifes broke out among them, and their loyalty to their liege lord fluctuated with the power he exercised over them. From all accounts there speedily occurred a marked degeneracy in the character of the Chow kings. History tells us little about them, and that little does not generally redound to their credit. Among the most conspicuous of the early kings was Muh (1001–947 B.C.), who has rendered himself notorious for having promulgated a penal code, under which the redemption of punishments was made permissible by the payment of fines. The charge brought against him by historians, that this enactment first opened the door to the system of bribery and corruption which has since produced such evils in China, may possibly be well founded ; but, however this may be, it, at the time, only added one more source of evil to the growing disorder of the State.

Already a spirit of lawlessness was spreading far and wide among the princes and nobles, and wars and rumours of wars were creating misery and unrest throughout the country. But, notwithstanding this, that literary instinct, which has been a marked characteristic of the Chinese throughout their long history, continued as active as ever. At stated intervals, officials, we are told, were sent in "light car-

riages" into all parts of the empire to collect words from the changing dialects of each district; and at the time of the royal progresses the official music-masters and historiographers of each principality presented to the officials of the sovereign state appointed for the purpose collections of the odes and songs of each locality, in order, we are told, that the character of the rule exercised by their several princes should be judged from the tone of the poetical and musical productions of their subjects. The odes and songs thus collected were carefully preserved in the royal archives, and it was from these materials that, as is commonly believed, Confucius compiled the celebrated *She King*, or Book of Odes, of which we shall speak hereafter.

It is obvious that at the period of which we have been writing, the great variety of dialects existing, both in the states and among the feudatory tribes outside the frontiers, was giving rise to serious difficulties in the way of administering the kingdom, and was fostering a tendency to separation among the various peoples. In addition to this, the ancient characters of the language had, for reasons which will be hereafter explained, become to a great extent unintelligible. To correct these evils, King Seuen (827–781 B.C.) directed a man famous in Chinese history, She Chow by name, to invent a mode of writing known as *Ta chuen*, or the Great Seal characters, in conformity

with a system of a certain number of strokes, in order to establish a recognized centre of literary unity in the use of the written characters. Such an artificial system could only be made to serve the object proposed under the rule of a succession of supremely powerful sovereigns, and, as such were denied to China at that period, it failed entirely.

Far from keeping up even the semblance of the authority exercised by the earlier Chow sovereigns, the successors of King Seuen failed to maintain any order among the subordinate princes. The hand of every man was against his neighbour, and a constant state of internecine war succeeded the peace and prosperity which had existed under the rule of Woo-wang. In the social relations was reflected the disorder into which the political world had fallen. Filial piety had almost ceased to be, and great laxity in the marriage relations gave rise to deeds of reckless licentiousness and atrocious violence. The example set by the princes of taking with their brides eight other ladies at once was followed without scruple in this degenerate age; and chiefs, bent on the prosecution of their own ambitious schemes, trod underfoot the rights of the people, and hesitated not to use up the lives and property of their subjects in pursuance of their ends. "A host marches," says Mencius, speaking of this period, "and stores of provisions are consumed. The hungry are deprived of their

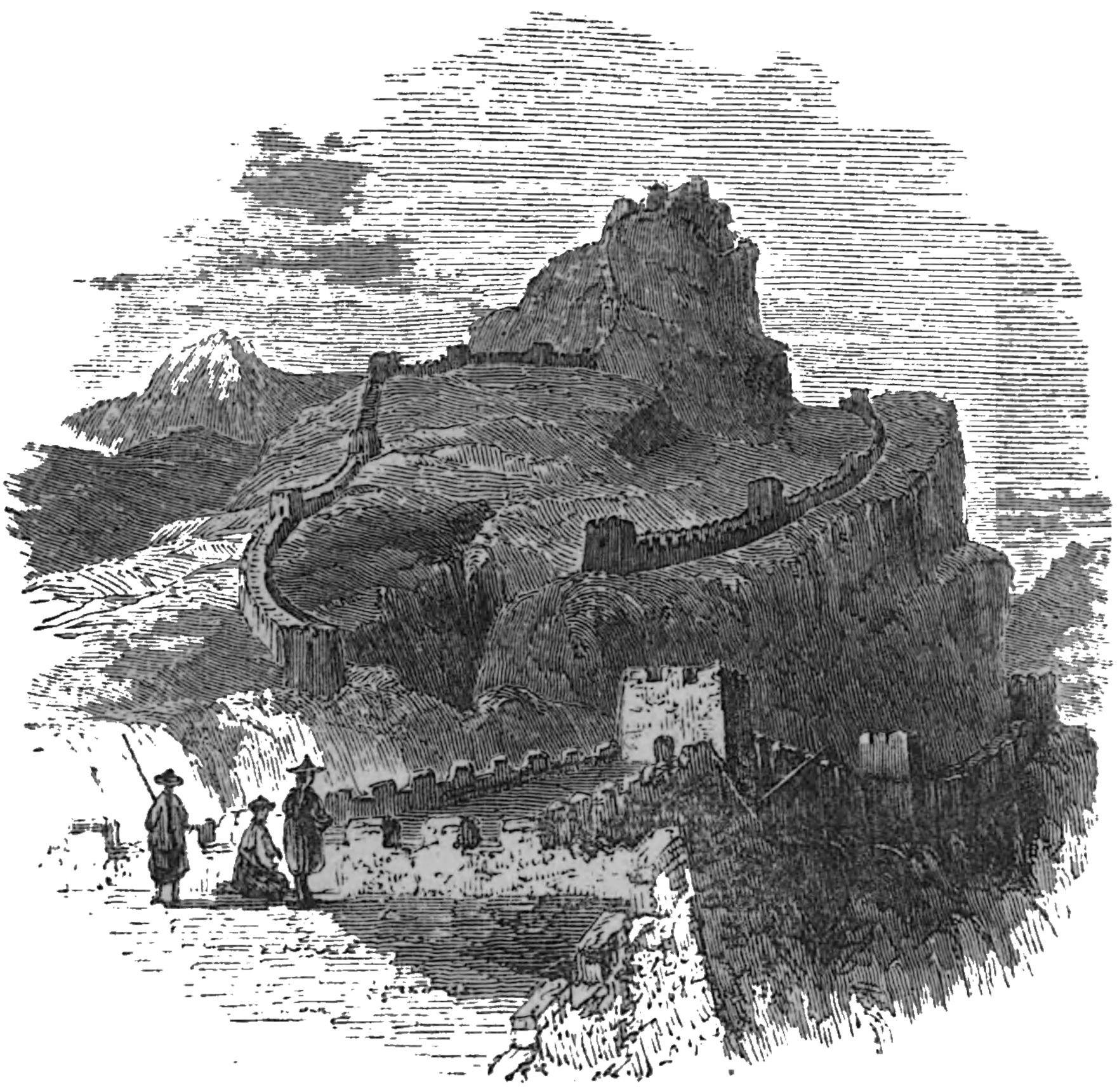
food, and there is no rest for those who are called to toil. Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness. Then the royal ordinances are violated and the people are oppressed, and the supplies of food and drink flow away like water. The rulers yield themselves to the current; or they urge their way against it; they are wild; they are lost . . . The crime of him who connives at and aids the wickedness of his ruler is small, but the crime of him who anticipates and excites that wickedness is great. The great officers of the present day are all guilty of this latter crime, and I say that they are sinners against the princes . . . Sage kings do not arise, and the princes of the states give the reins to their lusts . . . In their stalls there are fat beasts, and in their stables there are fat horses, but their people have the look of hunger, and in the fields there are those who have died of famine. This is leading on beasts to devour men." A story, illustrative of the uncared-for state of the country and the oppression under which the people groaned, is told of Confucius. It chanced that on one occasion, as the Sage was journeying from the state of Loo to that of Ts'e, he saw a woman weeping by a tomb at the road-side. Having compassion on her, he sent his disciple, Tsze-loo, to ask her the cause of her grief. "You weep," said Tsze-loo, "as if you had experienced sorrow upon

sorrow." "I have," said the woman; "my father-in-law was killed here by a tiger, and my husband also; and now my son has met the same fate." "Why then do you not remove from this place?" asked Confucius. "Because here there is no oppressive government," answered the woman. Turning to his disciples, Confucius remarked, "My children, remember this, oppressive government is fiercer than a tiger."

But in their campaign against the prevailing lawlessness and violence neither Confucius (550–478 B.C.) nor Mencius (371–288 B.C.) were able to make any headway. Their preachings fell on deaf ears, and their peaceful admonitions were passed unheeded by men who held their fiefs by the strength of their right arms, and administered the affairs of their principalities surrounded by the din of war. The main article of Confucius's political creed was the primary importance of strengthening and rehabilitating the kingdom of Chow in its supremacy over the surrounding states; but the incompetency of its successive rulers levelled with the ground this castle in the air which he persisted in erecting, and he had scarcely passed away before it became evident that the sovereign sceptre of Chow would soon pass with the power which was rapidly waning to one of the more vigorous states. As time went on and the disorder increased, supernatural signs added their testimony to the impending

crisis. The brazen vessels upon which Yu had engraved the nine divisions of the empire were observed to shake and totter as though foreshadowing an approaching change in the political position. Meanwhile Ts'in on the north-west, Ts'oo on the south, and Tsin on the north, having vanquished all the other states, engaged in the final struggle for the mastery over the confederate principalities. The ultimate victory rested with the state of Ts'in, and in 255 B.C. Chaou-seang Wang became the acknowledged ruler over the "black-haired" people. Only four years were given him to reign supreme, and at the end of that time he was succeeded by his son, Heaou-wăn Wang, who died almost immediately on ascending the throne. To him succeeded Chwang-seang Wang, who was followed in 246 B.C. by Che Hwang-te, the first Emperor of China. The abolition of feudalism, which was the first act of Che Hwang-te, raised much discontent among those to whom the feudal system had brought power and emoluments, and the countenance which had been given to that system by Confucius and Mencius made it desirable—so thought the emperor—to demolish once for all their testimony in favour of that condition of affairs, which he had decreed should be among the things of the past. With this object he ordered that the whole existing literature, with the exception of books on medicine, agriculture, and divination, should be burned. The decree was

obeyed as faithfully as was possible in the case of so sweeping an ordinance, and for many years a night of ignorance rested on the country. The construction of one gigantic work—the Great Wall of China—has made the name of this monarch as famous as the destruction of the books has made it infamous. Finding



the Heung-nu Tartars were making dangerous inroads into the empire, he determined with characteristic thoroughness to build a huge barrier which should protect the northern frontier of the empire through all time. In 214 B.C. the work was begun under his personal supervision, and though every endeavour was

made to hasten its completion, he died (209) leaving it unfinished. His death was the signal for an outbreak among the dispossessed feudal princes, who, however, after some years of disorder, were again reduced to the rank of citizens by a successful leader, who adopted the title of Kaou-te, and named his dynasty that of Han (206).

From that day to this, with occasional interregnums, the empire has been ruled on the lines laid down by Che Hwang-te. Dynasty has succeeded dynasty, but the political tradition has remained unchanged, and though Mongols and Manchoos have at different times wrested the throne from its legitimate heirs, they have been engulfed in the homogeneous mass inhabiting the empire, and instead of impressing their seal on the country have become but the reflection of the vanquished. The dynasties from the beginning of the earlier Han, founded, as stated above, by Kaou-té, are as follows:—

		B.C.		A.D.
The earlier Han Dynasty		206	—	25
		A.D.		
The late Han	„	25	—	220
The Wei[1]	„	220	—	280
The western Tsin	„	265	—	317
The eastern Tsin	„	317	—	420
The Sung	„	420	—	479

[1] Simultaneously with this dynasty there existed that of the Minor Han in Sze-chuen in 220–263, and that of Wu 222–277.

		A.D.		A.D.
The T'se Dynasty		479	—	502
The Leang	„	502	—	557
The Ch'in	„	557	—	589

Simultaneously with these—

The northern Wei Dynasty		386	—	534
The western Wei	„	535	—	557
The eastern Wei	„	534	—	550
The northern T'se	„	550	—	577
The northern Chow	„	557	—	589

The Suy		589	—	618
The T'ang		618	—	907
The later Leang	„	907	—	923
The later T'ang	„	923	—	936
The later Tsin	„	936	—	947
The later Han	„	947	—	951
The later Chow	„	951	—	960
The Sung	„	960	—	1127
The southern Sung	„	1127	—	1280
The Yuen	„	1280	—	1368
The Ming	„	1368	—	1644
The Ts'ing	„	1644		

Simultaneously with some of these—

The Leaou Dynasty		907	—	1125
The western Leaou	„	1125	—	1168
The Kin	„	1115	—	1280

The present Manchoo rulers of China are descendants of the Kin Tartars, and had their original home in the valley of the Hurka, a river which flows into the Sungari in about 46° 20′ N. lat. and 129° 50

E. long. Under a succession of able leaders the tribe gained power and territory, and as time went on even reached the point of carrying on a not altogether unsuccessful guerilla warfare with the Ming rulers of China. In an evil moment, being hardly pressed by rebels in the south, the Chinese patched up a peace with the Manchoos, and went so far as to invite their assistance against the southern rebels. With alacrity the Manchoos responded to the call, and vanquished the common enemy. But when requested to withdraw again across the frontier they refused, and ended by placing the ninth son of their sovereign, Teen-ming, on the throne of Peking. The dynasty thus founded was styled the Ts'ing, or "Pure" dynasty, and the title adopted by the first emperor of the line was Shun-che. It was during the reign of this sovereign that Adam Schaal, a German Jesuit, took up his residence at Peking, and that the first Russian Embassy (1656 A.D.) visited the capital. But in those days the Chinese had not learned to tolerate the idea that a foreigner should enter the presence of the Son of Heaven unless he were willing to perform the prostration known as the Ko-t'ow; and the Russians, not being inclined to humour any such presumptuous folly, left the capital without opening negotiations.

In 1661, the Emperor Shunche became a "guest in heaven," or, in other words, died, and K'ang-he,

his son, reigned in his stead. This sovereign is renowned in modern Chinese history as a model ruler, a skilful general, and an able author. During his reign, Tibet was added to the empire, and the Eleuths were successfully subdued. But it is as a just and considerate ruler that he is best remembered among the people. Among the most cherished monuments of his wisdom are the following "Sixteen Sacred Maxims," which are taught in every school throughout the empire, and which every candidate at the competitive examinations is expected to know by heart, together with the commentary thereon, by the imperial author's son and successor :—

1. "Esteem most highly filial piety and brotherly submission, in order to give due prominence to the social relations."

2. "Behave with generosity to the branches of your kindred, in order to illustrate harmony and benignity."

3. "Cultivate peace and concord in your neighbourhood, in order to prevent quarrels and litigation."

4. "Give importance to husbandry and to the culture of the mulberry-tree, in order to ensure a sufficiency of clothing and food."

5. "Show that you prize moderation and economy, in order to prevent the lavish waste of your means."

6. "Make much of the colleges and seminaries, in order to make correct the practice of the scholars."

7. "Discountenance and banish strange doctrines, in order to exalt the correct doctrine."

8. "Describe and explain the laws, in order to warn the ignorant and obstinate."

9. "Exhibit clearly propriety and yielding courtesy, in order that manners and customs may be perfected."

10. "Labour diligently at your proper callings, in order to give settlement to the aims of the people."

11. "Instruct your sons and younger brothers, in order to prevent their doing what is wrong."

12. "Put a stop to false accusations, in order to protect the honest and the good."

13. "Beware lest you shelter deserters, in order that you may avoid being involved in their punishments."

14. "Pay your taxes promptly and fully, in order to avoid urgent demands for your quota."

15. "Combine in hundreds and tithings, in order to put an end to thefts and robbery."

16. "Study to remove resentments and angry feelings, in order to show the importance due to the person and life."

The support and patronage given to science and literature by K'ang-he marked the beginning of a new era in the intellectual life of the people. Under the guidance of the Jesuit missionaries at Peking, he studied, and lent his countenance to, the various European sciences, more especially astronomy. To the cause of the native literature he devoted years of

labour and vast sums of money. By his appointment a commission of scholars compiled a dictionary of the language, which is the best work of the kind, and which is called by his name; and another illustrious company edited a vast encyclopedia, containing articles on every known subject, and extracts from all works of authority dating from the twelfth century B.C. to that time. This huge work, which consists of five thousand and twenty volumes, is a monument of industrious research. But as only a hundred copies of the first imperial edition were printed, all of which were presented to princes of the blood and high officials, it is rapidly becoming extremely rare, and it is not unlikely that before long the copy in the possession of the trustees of the British Museum will be the only complete copy existing. A cold, caught on a hunting excursion in Mongolia, brought his memorable reign of sixty-one years to a close, and he was succeeded on the throne by his son, Yung-ching, in the year 1722.

After an uneventful reign of twelve years, Yung-ching was gathered to his fathers, having bequeathed his throne to his son, K'een-lung. This sovereign possessed many of the great qualities of K'ang-he, but he lacked his wisdom and moderation. He carried his armies north, south, and west, but though he converted Kuldja into a Chinese province, and fought a successful campaign against the Nepaulese

Gorkhas, fortune on the whole inclined rather to the standard of his enemies than to his own. In Burmah, Cochin China, and Formosa, his troops suffered discomfitures, and even the Meaou-tsze tribes of Kwei-chow and Kwang-se proved themselves troublesome antagonists. During his reign, which extended to sixty years—a full Chinese cycle—the relations of his government with the East India Company were extremely unsatisfactory. The English merchants were compelled to submit to many indignities and wrongs; and for the purpose of establishing a better international understanding, Lord Macartney was sent by George III. on a special mission to the Court of Peking. The ambassador was received graciously by the emperor, who accepted the presents sent him by the English king; but, owing to his ignorance of his own relative position and of the alphabet of international law, he declined to give those assurances of a more equitable policy which were demanded of him. In 1795, at the age of eighty-five, he abdicated in favour of his fifteenth son, who ascended the throne with the title of Kea-K'ing.

During this reign a second English embassy was sent to Peking (1816), to represent to the emperor the unsatisfactory position of the English merchants in China. The envoy, Lord Amherst, was met at the mouth of the Peiho and conducted to Yuen-ming-yuen, or summer palace, where the emperor was residing.

On his arrival he was officially warned that only on condition of his performing the Ko-t'ow would he be permitted to behold "the dragon countenance." This, of course, was impossible, and he consequently left the palace without having slept a night under its roof. Meanwhile the internal affairs of the country were even more disturbed than the foreign relations. A succession of rebellions broke out in the northern and western provinces, and the seaboard was ravaged by pirates. While these disturbing causes were in full play Kea-k'ing died (1820), and the throne devolved upon Taou-kwang, his second son.

Under this monarch both home and foreign affairs went from bad to worse. A secret league, known as the Triad Society, which was first formed during the reign of K'ang-he, now assumed a formidable bearing, and in many parts of the country, notably in Honan, Kwang-se, and Formosa, insurrections broke out at its instigation. At the same time the mandarins continued to persecute the English merchants, and on the expiry of the East India Company's monopoly in 1834, the English government sent Lord Napier to Canton to superintend the foreign trade at that port. Thwarted at every turn by the presumptuous obstinacy of the mandarins, Lord Napier's health gave way under the constant vexations connected with his post, and he died at Macao, after a few months' residence in China. The opium

trade was now the question of the hour, and at the urgent demand of Commissioner Lin, Captain Elliot, the superintendent of trade, agreed that all opium in the hands of English merchants should be given up to the authorities; and more than this, he exacted a pledge from his countrymen, that they would no longer deal in the drug. On the 3rd of April, 1839, 20,283 chests of opium were, in accordance with this agreement, handed over to the mandarins, who burnt them to ashes. This demand of Lin's, though agreed to by the superintendent of trade, was considered so unreasonable by the English government, that in the following year war was declared against China. The island of Chusan and the Bogue forts on the Canton river soon fell into our hands, and Commissioner Lin's successor sought to purchase peace by the cession of Hong-kong and the payment of an indemnity of 6,000,000 dollars. This convention was, however, repudiated by the Peking government, and it was not until Canton, Amoy, Ningpo, Chapoo, Shanghai, and Chin-keang-foo had been taken by our troops, that the emperor at last consented to come to terms. These, as was only just, were now far more onerous. By a treaty made by Sir Henry Pottinger in 1842, the cession of Hong-kong was supplemented by the opening of the four ports of Amoy, Fuh-chow-foo, Ningpo, and Shanghai, to foreign trade, and the indemnity of 6,000,000 dollars was increased to

21,000,000. Death put an end to Taou-kwang's reign in 1850, and his fourth son, Heen-fung, assumed rule over the distracted empire which was bequeathed him by his father.

There is a popular belief among the Chinese that two hundred years is the natural life of a dynasty. This is one of those traditions which are apt to bring about their own fulfilment, and in the beginning of the reign of Heen-fung the political air was rife with rumours that an effort was to be made to restore the Ming Dynasty to the throne. On such occasions there are always real or pretended scions of the required family forthcoming, and when the flames of rebellion broke out in Kwang-se, a claimant suddenly appeared under the title of T'een-tih, "heavenly virtue," to head the movement. But T'een-tih had not the capacity required to play the necessary part, and the affair languished and would have died out altogether, had not a leader, named Hung Sewtseuen arose, who combined all the qualities required in a leader of men—energy, enthusiasm, and religious bigotry. Having been converted to a pseudo-Christianity, he professed himself shocked at the iniquities of the pagan rulers of the land, and thus added to the thousands of restless, discontented spirits who joined his banner, a larger following gathered from the upper classes. As soon as he was sufficiently powerful, he advanced northwards into Hoonan and Hoopih and

captured Woo-chang-foo, the capital of the last-named province, and a city of great commercial and strategical importance, situated as it is at the junction of the Han river with the Yang-tsze-keang. Having made this place secure, he advanced down the river and made himself master of Gan-ting and the old capital of the empire, Nanking. Here, in 1852, he established his throne and proclaimed the commencement of the T'ai-ping Dynasty. For himself he adopted the title of T'een-wang, or "heavenly king." For a time all went well with the new dynasty. The T'ai-ping standard was carried northward to the walls of T'ien-tsin, and floated over the towns of Chin-keang-foo and Soochow-foo.

Meanwhile the imperial authorities had by their stupidity raised another enemy against themselves. The outrage on the English flag perpetrated on board the lorcha *Arrow* at Canton, in 1857, having been left unredressed by the mandarins, led to the proclamation of war by England. Canton fell to the arms of General Straubenzee and Sir Michael Seymour in December of the same year, and in the following spring the Taku forts at the mouth of the Peiho having been taken, Lord Elgin, who had in the meantime arrived as plenipotentiary, advanced up the river to T'ien-tsin on his way to the capital. At that city, however, he was met by imperial commissioners, and, yielding to their entreaties, he concluded

a treaty with them, which it was arranged should be ratified at Peking in the following year. But the evil genius of the Chinese still pursuing them, they treacherously fired on the fleet accompanying Sir Frederick Bruce, Lord Elgin's brother, when proceeding, in 1860, to Peking in fulfilment of this agreement. This outrage rendered another military expedition necessary, and, in conjunction with the French Government, the English Cabinet sent out a force under the command of Sir Hope Grant with orders to march to Peking. In the summer of 1861, the allied forces landed at Peh-tang, a village twelve miles north of the Taku forts, and, taking these entrenchments in rear, captured them with but a trifling loss. This success was so utterly unexpected by the Chinese, that, leaving T'ien-tsin unprotected, they retreated rapidly to the neighbourhood of the capital. The allies pushed on after them, and, in reply to an invitation sent from the imperial commissioners at Tung-chow, a town twelve miles from Peking, Sir Harry Parkes and Mr. Loch, accompanied by an escort and some few friends, went in advance of the army to make a preliminary convention. While so engaged they were treacherously taken prisoners and carried off to Peking. This act precipitated an engagement, in which the Chinese were completely routed, and the allies marched on to Peking. After the usual display of obstinacy, the

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Chinese yielded to the demand for the surrender of the An-ting Gate of the city. From this vantage-point Lord Elgin opened negotiations, and, having secured the release of Sir Harry Parkes, Mr. Loch, and the remaining prisoners who had survived the tortures to which they had been subjected, and having burnt Yuen-ming-yuen, the summer palace of the emperor, as a punishment for their treacherous capture and for the cruelties perpetrated on them, he concluded a treaty with Prince Kung, the representative of the emperor. By this instrument the Chinese agreed to pay a war indemnity of 8,000,000 taels, and to open the ports of New-chwang, Che-foo, Kiu-keang, Chin-keang, Hankow, Pak-hoi, Tai-wan in Formosa, and a port in the island of Hainan, to foreign trade, and to permit the representatives of the foreign Governments to reside in Peking.

Having thus relieved themselves from the presence of a foreign foe, the authorities were able to devote their attention to the suppression of the T'ai-ping rebellion. Fortunately for themselves, the apparent friendliness with which they greeted the arrival of the British Legation at Peking enlisted the sympathies of Sir Frederick Bruce in their favour, and inclined him to listen to their request for the services of an English officer in their campaign against the rebels. At the request of Sir F. Bruce, General Staveley selected Major Gordon, since generally known as Chinese Gordon, for this duty. A

better man, or one more peculiarly fitted for the work, could not have been found. A numerous force, known as "the ever-victorious army," partly officered by foreigners, had for some time been commanded by an American, named Ward, and after his death by Burgevine, another American. Over this force Gordon was placed, and at the head of it he marched, in conjunction with the Chinese generals, against the T'ai-pings. With masterly strategy he struck a succession of rapid and telling blows against the fortunes of the rebels. City after city fell into his hands, and at length the leaders of Soochow opened the gates of the city to him on condition that he would spare their lives. When, however, these men presented themselves before Le Hung-chang, the present Viceroy of Chih-li, to offer their submission to the emperor, they were, with cruel treachery, seized and beheaded. On learning how lightly his word had been treated by the Chinese general, Gordon armed himself, for the first time during the campaign, with a revolver, and sought out the Chinese head-quarters, intending to avenge with his own hand this murder of the T'aiping leaders. But Le Hung-chang, having received timely notice of the righteous anger he had aroused, took to flight, and Gordon, thus thwarted in his immediate object, threw up his command, feeling that it was impossible to continue to act with so orientally-minded a colleague.

After considerable negotiation, however, he was persuaded to return to his command, and soón succeeded in so completely crippling the power of the rebels that, in July, 1864, Nanking, their last stronghold, fell into the hands of the Imperialists. T'een-wang was then already dead, and his body was found within the walls wrapt in imperial yellow. Thus was crushed out a rebellion which had paralysed the imperial power in the central provinces of the empire, and which had for twelve years seriously threatened the existence of the reigning dynasty.

Meanwhile, in the summer following the conclusion of the treaty of Peking, the Emperor Heen-fung breathed his last at Jehol (1861)—an event which was, in popular belief, foretold by the appearance of a comet in the early part of the summer—and was succeeded on the throne by his only son, who adopted the title of T'ung-che. Being quite a child at the time of his accession, the administration of affairs was placed in the hands of the empress and of the mother of T'ung-che, a lady who had not occupied the supreme post in the emperor's harem.

Under the direction of these ladies, though the internal affairs of the empire prospered, the foreign relations were disturbed by the display of an increasingly hostile spirit towards the Christian missionaries and their converts, which culminated, in 1870, in the "T'ien-tsin massacre." In some of the central pro-

vinces reports had been industriously circulated that the Roman Catholic missionaries were in the habit of kidnapping and murdering children, in order to make medicine from their eyeballs. Ridiculous as the rumour was, it found ready credence among the ignorant people, and several outrages were perpetrated on the missionaries and their converts in Keang-se and Sze-chuen. Through the active interference, however, of the French minister, the agitations were locally suppressed, but only to be renewed again at T'ien-tsin. Here also the same absurd rumours were set afloat, and were especially directed against some sisters of charity who had opened an orphanage in the city. For some days before the massacre on the 21st June, reports increasing in consistency reached the foreign residents that an outbreak was to be apprehended, and three times the English consul wrote to Chung How, the superintendent of trade for the three northern ports, calling upon him to take measures to subdue the gathering passions of the people, which had been further dangerously exasperated by an infamous proclamation issued by the prefect. To these communications the consul did not receive any reply, and on the morning of the 21st, a day which had apparently been deliberately fixed upon for the massacre, the attack was made. The mob first broke into the French consulate, and while the consul, M. Fontanier, was

with Chung How, endeavouring to persuade him to interfere, M. and Mad. Thomasin, M. and Mad. Chalmaison, and Père Chevrien were there murdered. On his way back to the consulate, M. Fontanier suffered the same fate. Having thus whetted their taste for blood, the rioters set fire to the French cathedral, and afterwards moved on to the orphanage of the sisters of mercy. In spite of the appeals of these defenceless ladies for mercy, if not for themselves, at least for the orphans under their charge, the mob broke into the hospital, and having "insulted, stripped, impaled, ripped open, and cut to pieces" the sisters, smothered from thirty to forty children in the vaults, and carried off a still larger number of older persons to the prisons in the city, where "they were subjected to tortures of which they bore terrible evidence when their release was at length effected." In addition to these victims, a Russian gentleman, with his bride and a friend, who were unfortunate enough to meet the rioters on their way to the cathedral, were ruthlessly murdered. No other foreigners were injured, a circumstance due to the fact that the fury of the mob was primarily directed against the French Roman Catholics, and also that the foreign settlement, where all but those engaged in missionary work resided, is at a distance of a couple of miles from the city.

When the evil was done, the Chinese authorities

professed themselves anxious to make reparation, and Chung How was eventually sent to Paris to offer the apologies of the Peking cabinet to the French government. These were ultimately accepted; and, it was further arranged that the T'ien-tsin prefect and district magistrate should be removed from their posts and degraded, and that twenty of the active murderers should be executed.

By these retributive measures the emperor's government made its peace with the European powers, and the foreign relations again assumed their former friendly footing. The Chinese had now leisure to devote their efforts to the subjugation of the Panthay rebels, who for some ten or twelve years had held almost undisputed possession of the province of Yunnan. The visit of the adopted son of the rebel leader, the Sultan Suleiman, to England, for the purpose of attempting to enlist the sympathies of the English government in the Panthay cause, no doubt added zest to the action of the mandarins, who, after a short but vigorous campaign, suppressed the rebellion and restored the province to the imperial sway. Peace was thus brought about, and when the empresses handed over the reins of power to the emperor, on the occasion of his marriage in 1872, tranquillity reigned throughout "the eighteen provinces."

As in every act in the life of a Chinese emperor,

the marriage of T'ung-che was surrounded with numerous and complex ceremonies. The bride had first to be chosen from the daughters of Manchoos who were enrolled under one of the eight military banners. About a year before the marriage, all girls of this class, who were of a specified age, were ordered to present themselves at the palace. Between six and seven hundred came, and these were introduced into the presence of the dowager-empresses in batches of ten at a time. The result of this preliminary examination was that about fifty were chosen, and the rest were sent back to their homes. A second interview with the empresses ended in the reduction of the selected number by one-half, and by a continued process of sifting the candidates the lady, Ah-lu-té, was chosen as the "Phœnix" to mate the "Dragon." While these matters were proceeding, four young ladies were chosen as "professors of matrimony" to instruct the emperor in the duties of the new relation, and, after much questioning of the stars, the officers of the Astronomical Board fixed upon the night between the 15th and 16th of October for the supreme ceremony. As the time approached, the lady, Ah-lu-té, who was the daughter of the only Manchoo who ever gained the title of Chwang-yuen, the highest prize to be won at the competitive examinations, and four other ladies, who were destined to form the

nucleus of the imperial harem, were lodged in a palace especially prepared and beautified for them in the imperial city. The road between this palace and the imperial abode was carefully levelled and constantly sprinkled with sand, of the yellow imperial colour, and each morning long processions of bearers passed along it carrying the presents destined for the bride, which poured in from all parts of the empire. Cabinets, dishes, vases, basins, bowls, chairs, and a host of gold and silver articles of all kinds were borne on uncovered trays escorted by mandarins and troops, forming a daily spectacle for the idlers in the capital.

On the day before the marriage, a tablet of gold was sent to the bride, on which was inscribed the edict elevating her to the throne, together with an imperial sceptre and seal. The next day, another procession, escorting "the Phœnix Chair," passed along to the bride's palace. At its head rode a Manchoo prince, attended by lesser chiefs *en grande tenue*, the prince carrying in his hand the jade sceptre which is constantly held by the emperor. Thirty white horses followed closely on these imperial insignia, and the rest of the cavalcade was made up of officials carrying banners, triple umbrellas adorned with embroidered representations of dragons and phœnixes, fans, and "golden melons" stuck on long poles.

At eleven o'clock the same evening, the same procession, with the addition of the bride and the golden

tablet, the sceptre and the seal, started for the imperial palace. Every house was strictly closed along the route, which was guarded through its whole length by troops, and at the side of the bridal chair marched an official of the Astronomical Board carrying a lighted joss-stick, so marked as to indicate portions of time, by means of which he regulated the pace of the procession, in order that it might arrive at the imperial palace at the fortunate moment of two in the morning. On arriving at the palace, "the Great Pure Gate" was thrown open, and Ah-lu-té was carried through the outer courts to the great central court leading to the throne-room. A herald then proclaimed, "The orders of His Sacred Majesty are fulfilled," and forthwith the dowager empresses came out to receive the bride. In her hands they placed pieces of uncoined gold and silver, and crossed them over her breast in such a way as to enable her also to carry a vase containing wheat, maize, rice, emeralds, sapphires, rubies, and other articles, to symbolize all that earth produces. She then stepped from her sedan on to a small golden saddle, and thus entered her future home. The remaining ceremonies were similar in kind to those performed at the marriages of commoners, and thus Ah-lu-té became an empress, and her father, catching a reflection of his daughter's greatness, was made a Duke.[1]

[1] "Meeting the Sun," by William Simpson, F.R.G.S.

On the day after the wedding, the four ladies spoken of above, who were destined to become imperial concubines of the first class, were brought into the palace, not through "the Great Pure Gate," but by a more obscure entrance on the north of the palace. The Book of Rites of the present dynasty, which regulates every official observance in China, ordains that the number of these ladies should be increased to nine, that twenty-seven other young ladies should be chosen as concubines of the second class, and eighty-one as concubines of the third class. All these are subordinate to the empress, who alone is entitled to enjoy the society of the emperor at the time of full moon, and who, in theory at least, apportions to each of her attendant ladies the special household duties pertaining to her rank.

The cost of maintaining so large and extravagant a household is enormous, and the looms of Soochow and Nanking are barely able to supply the host of ladies and attendants with the silks and satins required for their use. In 1877, the *Peking Gazette* announced that, during the preceding year, 370 rolls of satin, 500 rolls of brocaded satin, 3400 rolls of silk gauze, 600 large handkerchiefs, 800 catties of sewing silk, 500 catties of white silk, and 3000 pieces of fine calico, had been furnished by the imperial purveyor at Nanking, besides the immense stores which were poured in from Hang-chow and Soochow. From the imperial

porcelain factories at Kin-tih-chin 11,838 articles, consisting of fish bowls, flower vases, and ornamental jars of the first quality, were forwarded to the palace during the same year, in addition to an abundance of articles of a common kind, and destined for baser uses.

The formal assumption of power proclaimed by this marriage was considered by the foreign ministers a fitting opportunity to insist on the fulfilment of the article in the treaties which provided for their reception by the emperor, and after much negotiation it was finally arranged that the emperor should receive them on the 29th of June, 1873. "Very early, therefore, on the morning of that day the ministers were astir, and were conducted in their sedan-chairs to the park on the west side of the palace, where, having dismounted from their sedans, they were met by some of the ministers of State, who led them to the "Temple of Prayer for Seasonable Weather." Here they were kept waiting some time while tea and confectionery from the imperial kitchen, by favour of the emperor, were served to them. They were then conducted to an oblong tent made of matting on the west side of the Tsze-kwang Pavilion, where they were met by Prince of Kung and other ministers. As soon as the emperor reached the Pavilion, the Japanese ambassador was introduced into his presence, and when he had retired the other

foreign ministers entered the audience-chamber in a body. The emperor was seated, facing southwards. On either side of his Majesty stood, with the Prince of Kung, certain princes and high officers; in all, four or five persons. When the foreign ministers reached the centre aisle, they halted and bowed one and all together; they then advanced in line a little further and made a second bow; and when they had nearly reached the yellow table—on which their credentials were, as arranged, to be deposited—they bowed a third time; after which they remained erect. M. Vlangaly, the Russian minister, then read a congratulatory address in French, which was translated by an interpreter into Chinese, and the ministers, making another reverence, respectfully laid their letters of credence on the yellow table. The emperor was pleased to make a slight inclination of the head towards them, and the Prince of Kung, advancing to the left of the throne, and falling upon his knees, had the honour to be informed in Manchoo that his Majesty acknowledged the receipt of the letters presented. The Prince of Kung, with his arms raised (according to precedent set by Confucius when in the presence of his sovereign), came down by the steps on the left of the daïs to the foreign ministers, and respectfully repeated this in Chinese. After this, he again prostrated himself, and in like manner received and conveyed a message to the effect that

his Majesty hoped that all foreign questions would be satisfactorily disposed of. The ministers then withdrew, bowing repeatedly until they reached the entrance."[1]

Thus ended the only instance during the present century of Europeans being received in imperial audience. Whether under more fortunate circumstances the ceremony might have been repeated it is difficult to say, but in the following year the young emperor was stricken down with smallpox, or, as the *Peking Gazette* expressed it, "enjoyed the felicity of the heavenly flowers," and finally succumbed to the disease on the 12th of January, 1875. With great ceremony the funeral obsequies were performed over the body of him who had been T'ung-che, and the coffin was finally laid in the imperial mausoleum among the eastern hills beside the remains of his predecessors, Shun-che, K'ang-he, Yung-ching, K'een-lung, Kea-k'ing, Taou-kwang, and Heen-fung.

For the first time in the annals of the Ts'ing Dynasty the throne was now left without a direct heir. As it is the office of the son and heir to perform regularly the ancestral worship, it is necessary that, failing a son, the heir should be, if possible, of a later generation than the deceased. In the present instance this was impossible, as there was no descendant of a posterior generation. It was necessary

[1] *Pall Mall Gazette*, May 21, 1874.

therefore, that the lot should fall on one of the cousins of the late emperor, and Tsai-teen, the son of the Prince of Chun, a child not quite four years old, was chosen to fill the vacant throne. Kwang-sü, or "an inheritance of glory," was the title conferred upon him, and it remains to be seen whether the events of his reign will justify so high-sounding a promise.

Scarcely had the proclamation gone forth of the assumption of the imperial title by Kwang-sü, when news reached the English Legation at Pėking of the murder at Manwyne, in the Province of Yunnan, of Mr. Margary, an officer in the Consular Service, who had been despatched to meet an expedition sent by the Indian Government, under the command of Colonel Horace Browne, to discover a route from Burmah into the south-western provinces of China. A more thoroughly competent officer than Mr. Margary could not have been selected for the undertaking, and the choice made was fully justified by the way in which he performed the journey to Bhamo, in Burmah, in spite of illness and of the many obstacles thrown in his way by the native officials. He left Shanghai, on his journey westward, on the 23rd August, 1874, and reached Bhamo, where he met Colonel Brown's party, on the 17th of the following January. On the 18th of February, he once more turned his face eastward, in company with the Indian

Expedition. Scarcely, however, had they begun their march, when rumours reached them that the frontier Chinese were preparing to bar their progress. After his recent experience of the friendly disposition of the mandarins in this part of the country, Margary declined to attach any importance to these reports, and, with the concurrence of Colonel Browne, he started in advance of the party, accompanied only by his Chinese writer and servant, to ascertain the real facts of the case. From all accounts, he reached Manwyne in safety, but, when visiting some hot springs in the neighbourhood of the town, he was treacherously knocked off his pony and murdered.

In accordance with conventional practice, the Chinese Government, on being called to account for this outrage, attempted to lay it to the charge of brigands. But the evidence which Sir Thomas Wade was able to adduce proved too strong to be ignored even by the Peking mandarins, and, eventually, they signed a convention in which they practically acknowledged their blood-guiltiness, under the terms of which some fresh commercial privileges were granted, and an indemnity, part of which, viz. £10,000, was handed over to the family of Mr. Margary, was paid to the English Government. At the same time, the "expectant Vice-President," Kwo Sung-taou, was sent to England to apologize for this breach of international amity, and to establish an embassy on a permanent

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footing at the Court of St. James's. With the conclusion of this agreement the friendly relations between the two governments, which at one time during the negotiations were seriously imperilled, were renewed, and have since been maintained. After two years' residence in this country, Kwo Sung-taou resigned his post, and was succeeded by Ts'eng Ta-jin, a son of the celebrated soldier and statesman Ts'eng kwo-fan.

The new minister had no sooner landed in Europe than he found himself immersed in a sea of political troubles. The dispute between his country and Russia, which Chung How, his predecessor at St. Petersburg, had attempted to settle by a treaty which gave Russia the fruitful valley of the Tekke River, important passes in the T'ienshan, and the city of Yarkand, besides some enviable mercantile advantages, had arrived at an acute stage in consequence of the refusal of the Chinese to ratify the ill-advised document. To the Marquis Ts'eng was entrusted the delicate duty of inducing Russia to tear up the convention which she had extracted from Chung How, and to substitute another which should be acceptable at Peking. This he succeeded in doing, and was able to forward for ratification to Peking a treaty by which Russia gave up nearly the whole of the contested territory in Ili in return for the payment of nine million roubles towards the military expenses incurred

by Russia in holding and protecting the province since 1871. The contrast between these terms and those proposed by Chung How was great enough to make them eminently acceptable at Peking, and on the 19th of August, 1881, the ratifications were exchanged.

While conducting these negotiations at St. Petersburg, news reached the Marquis that the French were about to put into execution their long-cherished scheme of occupying Tungking (Tonquin). Against this invasion he energetically protested, and was met by an announcement from Gambetta that France had now determined to enforce the treaty concluded with the King of Annam in 1874. In furtherance of this scheme, Captain Rivière was, in the beginning of 1882, despatched from Saigon to insist on the opening up of the country, and especially of the opening of the Red River leading to the Chinese province of Yunnan. On arriving at Hanoi, Rivière found the authorities hostile, and to his demands that all transit dues should be abolished, that free passage should be given to French ships in the inland waters of Tungking, and that all Chinese troops should be withdrawn from the country, they returned decided negatives. Upon this he presented an ultimatum, and as the mandarins refused to subscribe to its conditions, he attacked and captured the citadel of Hanoi. Not content with this achievement, he besieged and

took the town of Nam Dinh, and was meditating further victories, when the news that the Black Flags were becoming aggressively troublesome in the neighbourhood of Hanoi, recalled him to that city. So threatening was the attitude of the Black Flags that he deemed it advisable to make a sortie upon them, and on the 19th of May he sallied forth at the head of a small force to attack the enemy. At first all went well, but, falling into an ambush, he and his second in command were killed on almost identically the same spot at which Garnier had met his death nine years before.

The news of this misadventure produced consternation at Saigon, and General Bouët was sent thence to take command in Tungking. On the 16th of June, this officer arrived at Hanoi, and at once began to fortify his position, and to make preparations for a fresh campaign. Before long he captured Hai Dzuong and Phu-Binh, and seriously contemplated an attack on Sontay. Against this project the Marquis Ts'eng protested in Paris, warning the government that such an expedition would be tantamount to a declaration of war with China. Disregarding this notice, the French attacked and took Sontay, without entailing the serious consequence threatened by the Marquis, who appeared to have been thrown over by his government. Practically, however, war was already declared between the two countries. The French invaded

the island of Formosa, and occupied Kelung. But as in Tungking, so their position in Formosa was one of danger and difficulty. In the engagements they fought they were not by any means always successful, and disease was rife among them. The coal mines, which had been the object of their invasion of Formosa, had been rendered valueless by having been purposely flooded by the Chinese, and altogether their expedition to the island entailed on them more loss than profit. Meanwhile the war dragged on in Tungking. The French, after several successes, which were by no means unchequered by disasters, advanced, in March, 1885, and captured Lang-son, in the neighbourhood of the Chinese frontier. An incautious advance, however, turned the victory into a serious defeat, and the French were driven by the Chinese through and beyond Lang-son, with the loss of their ammunition, baggage, and prisoners. At sea they were more fortunate, and in the preceding month they engaged the Chinese fleet in the neighbourhood of Shapoo, and sank a frigate, the *Yukwan*, twenty-two guns, and a corvette, the *Cheng-king*, ten guns. At Foochow, also, the Chinese suffered a severe defeat at the hands of the French fleet, which destroyed the forts and sank the shipping.

Victory, however, did not declare in any sense emphatically for either side, and both governments, weary of the war, gladly accepted, in April, 1885,

proposals made by Sir Robert Hart, the Inspector-General of Customs, for the re-establishment of peace. By the terms eventually agreed upon, the protectorate over Tungking was conceded to France, Formosa was evacuated, and a commercial treaty favourable to French interests in Tungking was arranged. By a certain clause in this treaty the importation of opium was prohibited. This proviso was originally inserted in hostility to English commerce, but subsequent experience of the financial importance of the opium trade induced the French to desire its repeal, and they therefore now refuse to ratify the treaty, so long as it contains this obnoxious clause. The Chinese, on the other hand, being genuinely anxious to exclude the drug from the province, insist on its being maintained, and, as neither side is disposed to give way, the treaty remains practically in abeyance. The last conspicuous victim to the unhealthy climate of Tungking has been Paul Bert, the French resident, who only entered on his duties in the early part of 1886. During the short time he held office he did much to pacify the country, and by utilizing, as far as possible, the native administrative machinery, he soothed the susceptibilities of the officials, and gained the confidence and respect of the people. That, however, the present condition of the country is unsatisfactory, the following letter, which lately (January, 1887) appeared in the *Times*, is sufficient to testify:—

"Although the death of Paul Bert has not entailed any evil consequences, and counts for nothing with regard to current events, never was the army of occupation so busily employed. Everywhere there is fighting, on the borders of Kwangtung, Kwangsi, and Yunnan, to oppose a regular invasion of bands of ancient regulars and Chinese irregulars (perhaps even still in the pay of China). On the upper Black River, we have constantly to deal with the partisans of the ancient king of Annam, who, under the ex-Regent, Thuyet, have been engaged with us so long. Again, on the southern frontier we have opposed to us the ex-king himself, at the head of an insurrection in the province of Than-Hoa. These separate movements are going on concurrently, and the situation cannot be termed brilliant. The rebels entice many from the ranks of our Tonquinese sharpshooters by bribes of gold, piastres, and titles. Men desert with arms and ammunition (a gun is worth 210f., and a packet of cartridges four, while an officer's head is rewarded with one and even two bars of gold). Some posts have been successfully held against the enemy, but it is only through providential accidents that they have not fallen into their hands."

In Korea, the large influx of Japanese settlers consequent on opening the country to foreign trade produced, in 1884, much uneasiness and disturbance. The king's father, who had intrigued against the

Chinese, was already a prisoner in China; but in order still further to preserve order, Le Hungchang, with the sanction of the Peking Government, despatched an army to the neighbourhood of Seoul, the capital, and appointed Herr von Möllendorf, Vice-President of the Board of Foreign Affairs. These measures did not, however, prevent a revolutionary outbreak. On the evening of the 4th of December, 1884, a party of rebels rushed into the palace, and asserting that the Chinese troops had revolted, urged the king to throw himself on the protection of the Japanese Minister. This the king refused to do; and his partisans, who desired to communicate with the Chinese commander outside the city, were murdered when their intention became known. Meanwhile Japanese troops had arrived for the protection of the king, whose abdication was proposed by the rebels. With unaccountable tardiness, the Chinese commander did not appear upon the scene until the 6th, when he demanded an audience with the king. This being denied him, he marched troops into the city, and, after some fighting, got possession of the person of the king. The people now turned on the Japanese, whom they accused, rightly or wrongly, of having been the cause of the disturbance. They destroyed the Legation, and drove the minister and his escort out of the city. With great difficulty the fugitives made their way to the coast, where they embarked on

one of their country's ships. One hundred and fifty Koreans, nine Chinese, and thirty-eight Japanese, lost their lives in the *émeute*.

Under the new *régime*, by which negotiations have been substituted for war, the questions in dispute were submitted to a conference of Korean, Chinese, and Japanese Commissioners, who agreed that the king should apologize to the Japanese Government; that the murderers of Captain Nobuyashi, one of the victims, should be punished; that the king should pay 110,000 yen compensation for wounds and loss of property; and a further sum of 20,000 yen towards rebuilding the Legation; and that barracks for the Japanese escort should be built near the Legation. With the conclusion of this arrangement peace was restored, and the only subsequent event of importance has been the removal of Herr von Möllendorf from his post at the Korean Foreign Office, in consequence of the support he gave to some Russian proposals which were considered to threaten the integrity of the country.

The disorganized condition of Burmah, consequent on the maladministration of Thebaw, which ultimately led to his deposition, forced upon the Chinese, in 1884, the necessity of making themselves masters of Bhamo if they were to maintain their trade with the country. Having once acquired possession of the town, they resisted all the attacks made upon them

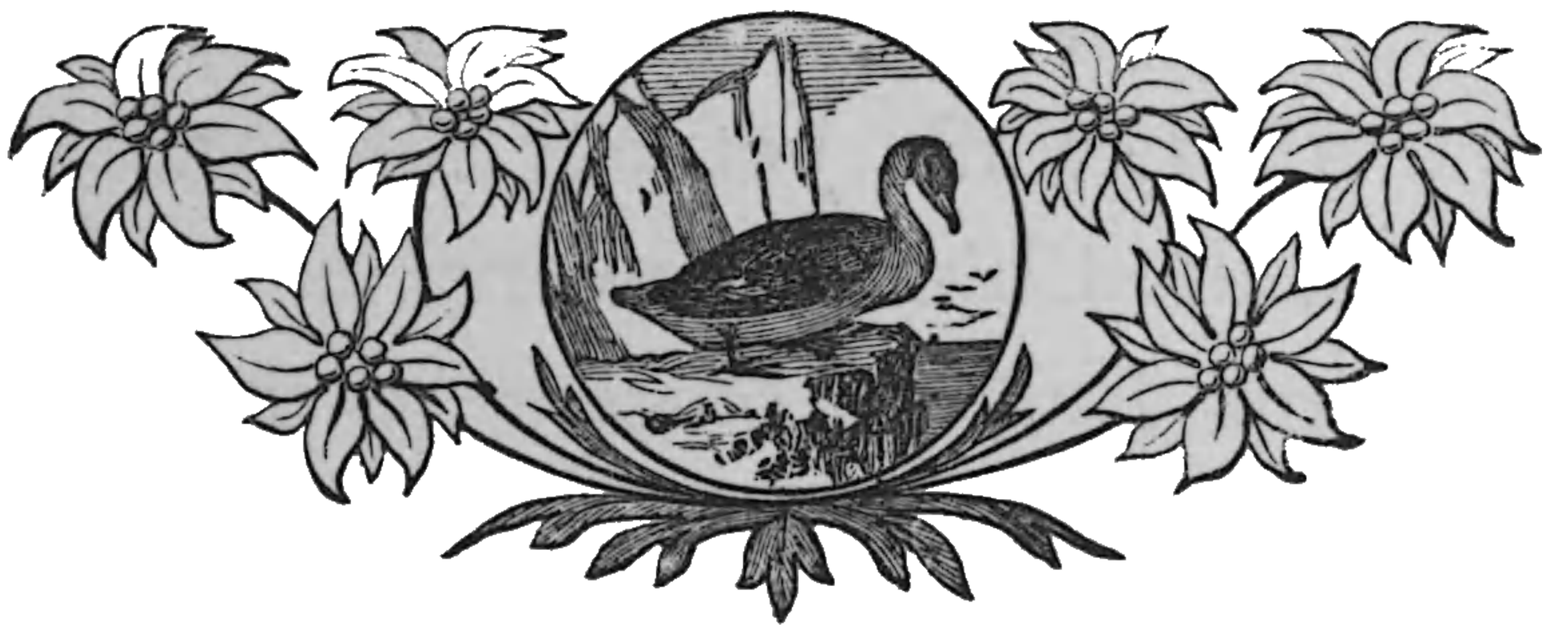
by the Burmese, and retired from it only on the advance of our troops after the occupation of Mandalay. The fact, however, of their having held a footing in Burmah, gave them a claim to some compensation at our hands, and the unquestionable suzerainty which had been held over Burmah, entitled them, from their point of view, to a continuation of the decennial presents from us as successors to Thebaw. Their first proposal was that Bhamo should be ceded to them, and the presents be sent as usual. But it was held by the military authorities that the position of Bhamo, from a strategical point of view, made it important that it should remain Burmese territory. It was agreed, however, that a frontier should be defined by a commission appointed for the purpose, and that decennial presents should be sent to Peking, not by the British, but by the highest Burmese authority in Mandalay. Unfortunately, the disturbed state of the country has hitherto prevented anything being done in the way of delimiting the frontier. The latest news is, however, more reassuring. Trading caravans are beginning to arrive at Bhamo from China, thus indicating that the roads are again becoming safe; and there appears, therefore, to be a prospect of returning peace and prosperity.

The straightforward honesty with which the English Government had carried on the negotiations with China, with reference to Burmah, was fully appreciated

by the Marquis Ts'eng, who, possessing eminent diplomatic ability, with a high sense of honour, was always willing to recognize similar qualifications in those with whom he was brought into contact. The result was that, at his advice, China agreed to give a constant support to the British rule in Burmah, and further consented to open Tibet to British trade from India. Early in 1886, an expedition was prepared to enter Tibet, under the direction of Mr. Macauley, but owing to misunderstandings that arose in consequence of the military character of the undertaking, the project was at the last moment abandoned. Meanwhile, some Chinese traders, attracted by the advantageous prospect of a trade with Tibet from the west, arrived in India with the intention of establishing places of business as near as possible to the frontier.

The prominence which, as will be seen from the above, has been given of late to the position of the countries tributary to China, has induced her statesmen to take into consideration the permanent attitude which it behoves her to assume toward her dependent states. The discussion of this subject formed a leading feature in an article contributed by the Marquis Ts'eng to the *Asiatic Review* (January 1, 1887), and if we may accept his views on the subject as those of his government, we must expect to see shortly a decided move made in the direction of drawing more closely the bonds which bind the feudatories to the sovereign state.

The only fiscal measure of importance which has of late been introduced into the otherwise unchanging system of Chinese government, is the opium convention, which has been arranged through the instrumentality of Sir Robert Hart. For a long time the collection of the opium duties at the inland custom houses had been a source of continual annoyance, both to the foreign merchants and the native traders. It opened the door on the one hand to extensive smuggling, and it induced the Chinese authorities on the other to adopt stringent preventive measures, such as that which was popularly known as the "Hong-kong blockade," to secure the collection of their just dues. By this convention, a fixed *lekin* duty of eighty taels per chest, payable at the port of entry, has been substituted for the irregular taxation variously imposed at inland barriers.



CHAPTER II.

MODERN PROGRESS.

THE experiences of our last war with China, and the very material assistance which the imperial forces received from foreign officers and arms during the T'ai-ping rebellion, first opened the eyes of the Chinese to the necessity of reforming their ways if they were to maintain themselves as an independent nation. In the year 1861, while yet our forces were occupying T'ien-tsin, the Chinese Government asked for the loan of certain English officers to drill their men, and procured the translation of some of the English artillery manuals. A year or two later, they made an abortive attempt to establish a foreign navy, commanded by Captain Sherard Osborn, and about the same time Le Hungchang founded an arsenal at

Nanking, under the superintendence of Sir Halliday Macartney, who from that day to this has been firm in his support of every measure calculated to promote the welfare and safety of China. At this arsenal, which was the first established in China, and which is purely a military manufactory, the energies of the *employés* have been devoted to the production of guns, rifles, gatlings, Hale rockets, powder, and torpedoes, and both in quantity and quality the munitions turned out have been excellent.

At a later day, a dockyard was opened at Foo-chow, directed by Mons. Giguel, a French naval officer, of whom it may fairly be said that he accomplished all that it was within the power of man to do with the materials at his command. Subsequently, there were established an arsenal and dockyard at Shanghai, presided over by Messrs. Hearson and Walker, of the Royal Navy; an arsenal at Canton, and another at T'ien-tsin, to which is attached a naval school and a school of naval engineering. From all these factories large supplies of munitions of war have for years been issued, with the result that both the land and sea forces are now almost entirely armed with the newest and best weapons. The experience of the last few years has, however, shown that the best arms of precision are comparatively valueless in the hands of Chinese soldiers as at present drilled and manœuvred. During the war with France, with the powerful and

heavily armed fleet and numerous torpedo boats at their disposal, the Chinese commanders did nothing in opposition to the French ships, and though on land the possession of rifles made the Chinese troops somewhat more formidable than in the days when their most destructive weapon was the gingal, they did not emphasize the difference in the way in which it was confidently expected they would have done.

It is, however, in the matter of ships that the Chinese have made the most appreciable advance. The old war junk, which until 1860 was the only type of man-of-war carrying the Chinese pennant, has now become a thing of the past, and the very latest productions of the yards of Yarrow and Stettin have taken their place. (A list of the Chinese navy as it at present stands, on the authority of Lloyd's "Universal Register of British and Foreign Shipping, 1887," is given on pages 60, 61.)

But the recent maritime ventures of the Chinese have not been confined to ships of war. Chinese merchants have of late invested largely in foreign steamers, and in the third quarter of 1886, out of 1295 foreign-built ships which entered and cleared at Shanghai, 337 were Chinese owned. The eager way in which steamers still continue to be bought up argues that private owners find them more profitable than the several native merchant shipping companies have done. One and all these have been failures,

though in some instances they have been supported by powerful official influence.

With a due regard to the safety of the enhanced native wealth now sent to sea on the coast of China, as well as of the enormous fleets of foreign vessels which annually visit the treaty ports, the imperial customs authorities have established seventy-nine lighthouses and lightships along the coast, together with sixty-two buoys.

In addition to the torpedo boats above mentioned, there is one now being built at Yarrow, which will have a speed of twenty-six miles an hour, and will surpass both in speed and in manœuvring power the celebrated English boat, No. 79, which is the finest and best in the British navy. As a matter of fact, China will soon have one of the largest torpedo services afloat. At Port Arthur, a torpedo school has been established under Commander Reginald Scott Rogers, R.N., and one of the features of the northern fleet commanded by Admiral Lang is the torpedo department.

The rapid adoption of telegraphs in China has been almost as remarkable as that of foreign-built ships. The Russian difficulty some years ago first gave an impetus to their construction, and when once their value was definitely experienced, it was determined to lay down lines along the leading thoroughfares through the country. One of the first to be made was one for Shanghai, *viâ* Chin-Kiang to

						Launching.
Barbette Ships...	Chen-Yuen.....		.....	Stettin....	1882	
	Ting-Yuen		.....	,, ...	1881	
Turret Ships...	King-Yuen.....		.....	,, ...	1886	
	(Not yet named).		.....	,, ...	Building ..	
	Tsi-Yuen.....		.....	,, ...	1883	
						DECK PROTECTED
Crulsers, 1st class	Chlh Yuen.....	,, ...	2	.....	Elswlck...	1886 .....
	Ching Yuen.....	,, ...	2	.....	,, ...	1886 .....
						TORPEDO

1 Steel Torpedo Gun Boat (buildlng) 200 feet long, by 25 feet broad, wlth Elbingen, 164 feet long, by 20 feet broad, with 1500 I.H.P., and speed of 22 1500 I.H.P., and speed of 23·9 knots; 3 Torpedo Boats, built at Stettln, 110 Stettln, 110 feet long, 13 feet broad, and speed of 20 knots; 2 Torpedo Boats, Boats, built at Elblngen, 85 feet long, 10 feet broad; 4 Torpedo Boats of

							UNPROTECTED
Gun Boats.	Alpha.....	Iron	2	Schooner	Newcastle.	1876	
	Beta.....	,, ...	2	,,	,,	,, ...	
	Gamma	,, ...	2	,,	,,	,, ...	
	Delta	,, ...	2	,,	,,	,, ...	
	Epsilon	,, ...	2	,,	,,	1879	
	Zeta	,, ...	2	,,	,,	,, ...	
	Eta.....	,, ...	2	,,	,,	,, ...	
	Theta.....	,, ...	2	,,	,,	,, ...	
	Iota	Steel....	2	,,	,,	1880	
	Kappa	,, ...	2	,,	,,	,, ...	
	Lambda.....	,, ...	2	,,	,,	,, ...	
							FOOCHOW
Cruisers ...	(Not yet named).	Steel....	1	.....	Chlna.....	1884	
	(Not yet named).	,, ...	2	.....	Stettln	1885	
	(Not yet named).	,, ...	2	.....	,, ...	Building ..	
	Chao Yung.....	,, ...	2	Schooner	L. Walker.	1880	
	Nan Shuin	,, ...	1	.....	Kiel	1883	
	Nan Ting.....	,, ...	1	.....	,, ...	,, ...	
	Yang-Pao	Comp. ..	1	.....	Foochow ..	,, ...	
	Yang Wei.....	Steel....	2	Schooner	L. Walker.	1881	
	Ye-Sin	Comp. ..	1	.....	Foochow ..	Building ..	
Gun Boats.	Chen-Hai	Wood ..	1	.....	,, ..	1872	
	Mei-Yun	,, ...	1	.....	,, ..	1869	
	Tsing-Yuen	,, ...	1	.....	,, ..	1872	
Despatch Transports	Chao-Yu	Comp. ..	1	.....	,, ..	1878	
	Hai-King	Wood...	1	.....	,, ..	1873	
	Kang-Tzi	Comp. ..	1	.....	,, ..	1879	
	Tai Ngan	Wood...	1	.....	,, ..	1876	
	Teng-Yin-Chen ..	,, ...	1	.....	,, ..	,, ...	
	Wan-Niang-Tsing	,, ...	1	.....	,, ..	1869	
	Way-Yuan	Comp. ..	1	.....	,, ..	1877	
	Yuan-Kai	Wood...	1	.....	,, ..	1875	

Paddle Despatch Boats—Hai-

							SHANGHAI
Frlgate	Hal-An	Wood...	1	.....	.....	1872	
Armed Gun Boat	Tlen-Sing	,, ...	2	.....	.....	1875	
Floating Batterles	Nos. 1 to 6	,, ...	.....	.....	.....	1883	

Transports—Chi-Hai,

Gun Boats—Chen-To, 350 tons, 1 6″ M.; Ching-Tslng, 180 tons, Kua-Slng, 3 guns; Kuang-An, 120 tons, 4 guns; Ling-Feng, 3 guns; 160 tons, 4 guns; Tsing-An, 120 tons, 2 guns; Tsing-Po, 180 tons,

SQUADRON.

ARMOUR CLADS.

Tonnage.	Length.	Width.	Draught (Mean).	Armaments. B = breech-loader. M = muzzle-loader. T = tons.	Horse Power.	Capacity for Coal.	Speed.
	Feet.	Feet.	Feet.			Tons.	Knots
7,280	310·0	60·0	20·0	4 12″ 37-t. B. 2 6″ 4-t. B; 2 b; 2 T.	7,600	1,000	15·4
7,280	310·0	60·0	20·0	,, ,, ,, ,,	7,600	1,000	,,
2,850	270·0	40·0	16·0	2 8¼″ 10-t. B.; 2 6″ 4-t. B.; 4 T. ,,	4,400	325	16·0
2,850	270·0	40·0	16 0	,, ,, ,,	4,400	325	,,
2,320	246·0	35·4	15·1	2 8¼″ 10-t. B.; 1 6″ 4-t. B; ,,	3,000	230	14·0

CRUISERS.

2,300	250·0	38·0	15·0	3 8″ 12-t. B.; 2 6″ 4-t. B.	5,500	500	18·0
2,300	250·0	38·0	,,	,, ,, ...	5,500	,,	,,

VESSELS.

2700 I.H.P., and speed of 19 knots; 1 Steel Torpedo Gun Boat, built at knots; 1 Torpedo Boat, built at Elbingen, 144·3 feet long, 16·4 feet broad, with feet long, 13·5 feet broad, and speed of 19·9 knots; 4 Torpedo Boats, built at built at Stettin, 86 feet long, 10·4 broad, and speed of 18·2 knots; 10 Torpedo smaller sizes, built at Stettin, and 5 built at Elbingen.

SQUADRON.

325	115·0	27·0	7·5	1 10″ 26½-t. M.....	235	40	10·0
,,	,,	,,	,,	,, ...	,,	,,	,,
425	120·0	30·0	8·0	1 12½″ 38-t M.....	270	50	9·5
,,	120·2	,,	,,	,, ...	,,	,,	,,
440	125·0	29·0	9·5	1 11″ 35-t. M.....	350	80	10·0
,,	,,	,,	,,	,, ...	,,	,,	,,
,,	,,	,,	,,	,, ...	,,	,,	,,
,,	,,	,,	,,	,, ...	,,	,,	,,
,,	125·7	,,	9·9	,, ...	450	60	10·3
,,	,,	,,	,,	,, ...	,,	,,	,,
,,	,,	,,	,,	,, ...	,,	,,	,,

SQUADRON.

2,480	260·0	40·0	15·0	{1 10″ 16-t. B.; 1 6½″ 6-t. B.; 6 6″ 4-t. B.....}	3,000	....	15·0
1,300	217·0	31·0	....	2 6″ 4-t. B.; 5 4¾″ B.....	3,000	....	,,
1,300	217·0	31·0	....	,, ,, ...	,,	....	,,
1,400	210·0	32·2	15·0	2 10″ 25-t. B.; 4 4″ 4-t. B. ...	2,900	250	16.8
2,200	253·0	36·0	18·0	2 8¼″ 10-t. B.; 8 4¾″ B.....	2,400	....	15.0
,,	,,	,,	,,	,, ,, ...	,,	....	,,
,,	,,	,,	,,	2 8¼″ 10-t B.; 8 4¾″ B.....	,,	....	,,
1,400	210·0	32·2	15·0	2 10″ 25-t B.; 4 4″ 4-t. B.....	2,900	....	16·5
2,500	253·0	36·0	15·5	3 8¼″ 10-t. B.; 7 4¾″ B.....	2,400	250	15·0
580	160·0	26·0	10·5	1 6¾″ M.; 5½″ B.	480	....	10·0
560	170·0	20·0	10·0	1 6¾″ M.; 2 4¾″ M.	400	....	8·0
580	160·0	26·0	10·5	1 6¾″ M.; 4 4½″ M.	480	....	10·0
1,210	210·0	30·0	12·5	1 7¾″ M.	750	....	11·0
1,450	200·0	33·0	,,	1 6¾″ M.; 4 4½″ M.	600	....	9·0
1,210	210·0	30·0	,,	,, ,, ...	750	....	11·0
1,260	200·0	33·0	11·5	1 6¾″ M.; 4 4″ M.	600	....	10·0
,,	,,	,,	,,	.....	,,	....	10·0
1,450	223·0	30·0	13·0	6 5½″ M.....	,,	....	9·0
1,210	210·0	30·0	12·5	1 7¾″ M.....	750	....	11·0
1,260	200·0	33·0	11·5	1 6¾″ M.; 4 4″ M.	600	....	10·0

Tong-Yún and Chang-Sheng.

FLOTILLA.

2,630	299·0	42·0	20·7	2 8¼″ 10-t. B.; 20 4¾″ 1½-t. B..	1,750	....	12·0
200	105·0	20·0	6·5	1 6½″ 6-t. B.	340	....	10·0
..	135·0	36·0	11·8	3 12-t. M.....	....	....	....

Pu Hu, and Way-Kiang.

T'ien-tsin and Peking. On the outbreak of the war with France, this line was extended to Canton, and another line was laid to Yunnan Fu. A wire has also been carried into Manchuria, in the direction of Kirin, and it is probable that before long the frontier of Korea will be crossed. It is not generally known that during our occupancy of Port Hamilton, a submarine line was laid from the Saddle Islands to that station. This wire still lies at the bottom of the sea, and is ready for the use of whatever power may ultimately succeed to the possession of the island.

To railways the Chinese appear at present to have an objection. The only one in existence, beyond the toy line laid down at T'ien-tsin, is that which connects the Kai-ping coal-mine with the head of the canal leading to Pehtang. Short as this railway is, it is doing excellent service, and will, no doubt, be the precursor of others so soon as the Chinese are able to construct them for themselves.

CHAPTER III.

THE GOVERNMENT OF CHINA.

CHINESE government may be described as being in theory a patriarchal despotism. The Emperor is the father of his people, and just as in a family the father's law is supreme, so the emperor exercises complete control over his subjects, even to the extent of holding, under certain recognized conditions, their lives in his hands. But from time immemorial it has been held by the highest constitutional authorities, by Confucius and Mencius among the rest, that the duties existing between the Emperor and his people are reciprocal, and that, though it is the duty of the people to render a loyal and willing obedience to the emperor so long as his rule is just and beneficent, it is equally incumbent on

them to resist his authority, to depose him, and even to put him to death in case he should desert the paths of rectitude and virtue.

As a matter of fact, however, it is very difficult to say what extent of power the Emperor actually wields. The outside world sees only the imperial bolts, but how they are forged, or whose is the hand that shoots them, none can tell. Of course, in the case of unusually able men, such as K'ang-he (1661–1722) and K'een-lung (1735–1795), the second and fourth sovereigns of the present dynasty, the ruler's influence is more felt than when less energetic men hold the sceptre; but the throne of China is so hedged in with ceremonials, and so padded with official etiquette, that unless its occupant be a man of supreme ability, he cannot fail to fall under the guidance of his ministers and favourites. To assist him in the government he has a council of state: the members of which, five in number, daily transact the business of the empire in the imperial presence between the hours of four and six in the morning. Then there are the Grand Secretariat; the *Tsung-le Yamun*, or Foreign Office; the six boards, viz., the *Le poo*, or Board of Civil Office; the *Hoo poo*, or Board of Revenue; the *Le poo*, or Board of Ceremonies; the *Ping poo*, or Board of War; the *Hing poo*, or Board of Punishments; and the *Kung poo*, or Board of Works, and several minor offices, all charged with the superintendence of the

provinces into which the empire is divided. Fifteen of these provinces are grouped into eight viceroyalties, and the remaining three are administered by governors. Each province is autonomous, or nearly so, and the supreme authorities, whether viceroys or governors, are practically independent so long as they act in accordance with the very minute regulations laid down for their guidance. The principal function of the Peking government is to see that these regulations are carried out, and, in case they should not be, to call the offending viceroy or governor to account. Subordinate to the viceroys are the governors of each province, under whom again are intendants of circuits, prefects and sub-prefects, next district magistrates, and after them a whole host of petty officials. Each viceroy raises his own army and navy, which he pays, or sometimes, unfortunately, does not pay, out of the revenues of his government. He levies his own taxes, and, except in particular cases, is the final court of appeal in all judicial matters within the limits of his rule. But in return for this latitude allowed him he is held personally responsible for the good government of his territory. If by any chance serious disturbances break out and continue unsuppressed, he is called to account as having by his misconduct contributed to them, and he in his turn looks to his subordinates to maintain order and execute justice within their jurisdictions. Of himself he has

no power to remove or punish subordinate officials, but has to refer all complaints against them to Peking. The personal responsibility resting upon him of maintaining order makes him a severe critic on those who serve under him, and the *Peking Gazette* bears evidence to the frequency with which junior officials are impeached and punished at the instigation of their chiefs. The following decree, which appeared in the *Peking Gazette* of the 13th of September, 1877, furnishes a good example of the usual charges and customary punishments brought against and awarded to offending officers :—"A decree based upon a memorial from Le Han-chang, viceroy of Hoo Kwang, and Wăn T'ung-tsioh, governor of Hoopih, who have solicited the degradation or compulsory retirement, respectively, of certain incapable or unworthy officials. In the case of Shoo Tsaou, department magistrate of Kiun Chow, declared to be wanting in natural ability and shallow in acquired knowledge, and of indifferent reputation—of Le Tsang-yaou, district magistrate of E-ch'êng, declared to have set official prescription at naught in his business arrangements, and to have made himself unacceptable to the people—and of Niu Fuh-kea, declared to be inspired with a false and treacherous disposition, and to have employed deceitful representations in his transaction of affairs ; the sentence is that the delinquents be forthwith stripped of their rank and office. Chang Han, sub-prefect of

Han-Yang-foo, being decrepit from age, and beyond the possibility of active exertion, is to be compulsorily retired."

Other charges, such as of opium-smoking, misappropriation of public moneys, and failure to arrest criminals, meet with like punishments. On the whole, the conduct of junior officials is carefully watched; and though it may not unfrequently happen that they are unjustly charged with offences, their causes are, when such cases become apparent, impartially vindicated, and their accusers, of whatever rank, are brought to the bar of justice. Not long since, for an offence of this nature, the lieutenant-governor of the province of Honan was dismissed from his office, and the governor was degraded three steps of rank for having countenanced his proceedings.

As has been already said, the affairs of each province are administered by the viceroy or governor and his subordinates, and, speaking generally, their rule is as enlightened and as just as could be expected in an oriental country where public opinion finds only a very imperfect utterance. Official purity and justice must be treated as comparative terms in China. The constitution of the civil service renders it next to impossible that any office-holder can be clean-handed in the European sense. The salaries awarded are low out of all proportion to the necessary expenses pertaining to the offices to which they are apportioned,

and the consequence is, that in some way or other the officials are compelled to make up the deficiency from the pockets of those subject to them. Every legal precaution is taken to prevent this nefarious system, with the exception of the only one which might be expected to put a stop to it. All appointments are tenable for three years only, so that the holders of office are naturally anxious to gain and keep the esteem and approval of their superiors, and so to administer affairs as not to raise audible discontent among the people; on the other hand, it must be admitted that this regulation is apt to tempt a greedy and unscrupulous mandarin to make the most he can from each district over which he may hold one of these short terms of office. No mandarin is allowed to take office in his native province, and no relation, or even connection, is allowed to serve under him. How stringent is this rule appears from an edict lately published in the *Peking Gazette*, in which the governor of the province of Kwei-chow was rebuked for not having reported to the throne that he was about to connect himself with the family of an intendant of circuit in the same province by the betrothal of his third son to the intendant's second daughter, and in consequence of which proposed alliance the ambitious intendant was ordered to another province. But all such regulations are powerless to prevent extortion in face of a positive necessity, and it would be just as

useful to decree that black should be henceforth white, as that men, whose salaries are insufficient to pay the wages of their underlings, should hold their hands when abundance is within their reach.

As a rule, mandarins seldom enter office with private fortunes, and the wealth therefore which soothes the declining years of veteran officials may be fairly assumed to be ill-gotten gain. A remarkable instance of a fortune thus acquired, and of the retributive "fleecing" which is not unfrequently inflicted on the possessors of such plunder, occurred in the case of Hang Ke, who was superintendent of customs at Canton prior to the year 1859, when he resigned office. This man's salary was 2400 taels, or about £800 a year; the necessary expenses of his yamun or official residence were about 8000 taels per month, and yet, when he resigned his seals of office, he retired with a fortune of 300,000 taels, or £100,000. As is not unusually the case when a high official retires from his post, more especially if he is believed to have made money, Hang Ke was ordered to Peking, and before he had been many days in the capital one-third of the £100,000 had passed into the hands of members of the government. Well may we ask, *Quis custodiet custodes?* But the old proverb that one man may steal a horse, and another man may not look over the fence, is peculiarly true as regards official extortion in China, as many less

discreet men than Hang Ke have found to their cost. Not long since, a district magistrate in the province of Kwei-chow was put to death by strangulation for having levied an illegal assessment of 6050 taels only from certain communes of the Meaou-tsze aborigines within his district. The immunity which some mandarins enjoy from the just consequences of their crimes, and the severity with which the law is vindicated in the cases of others for much lighter offences, has a sinister aspect. But in a system of which bribery and corruption practically form a part one need not expect to find purity in any direction, and it is not too much to say that the whole civil service is, judged by an English standard, corrupt to the core. The people, however, are very lightly taxed, and they readily submit to limited extortion so long as the rule of the mandarins is otherwise just and beneficent. But how rarely does a mandarin earn the respect and affection of the people is obvious from the great parade which is made on the departure from their posts of the very occasional officials who are fortunate enough to have done so. Archdeacon Gray states in his "China" that during his residence of a quarter of a century at Canton he only met one man who had entitled himself to the regret of the people at his departure. On his leaving the city the inhabitants rose *en masse* to do him honour. "In the imposing procession which escorted him to

the place of embarkation, and which took at least twenty minutes to pass a given point, were carried the silk umbrellas which had been presented to him by the people, and the red boards—of which there were probably three hundred — upon which high-sounding titles had been inscribed in honour of the faithful minister. The route was spanned at frequent intervals by arches. From these banners were suspended which bore, in large letters, painted or embroidered, such sentences as 'The Friend of the People'; 'The Father of the People'; 'The Bright Star of the Province'; 'The Benefactor of the Age.' Deputations awaited his arrival at various temples, and he alighted from his chair to exchange compliments with them, and to partake of the refreshments provided for the occasion. But the formal arrangements could not speak so clearly to his popularity as the enthusiasm of the people. The silence generally observed when a Chinese ruler passes through the streets was again and again broken by hearty exclamations of 'When will your Excellency come back to us?' At many points the crowd was so great as to interrupt the line of march, and the state chair was frequently in danger of being upset."

A somewhat similar scene occurred at T'ien-tsin in the year 1861 on the departure of the prefect of that city. The people accompanied him beyond the gate on his road to Peking with every token of honour,

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and finally begged from him his boots, which they carried back in triumph, and hung up as a memento of their hero in the temple of the city god. Going to the opposite extreme it sometimes happens that the people, goaded into rebellion by a sense of wrong, rise in arms against some particularly obnoxious mandarin and drive him from the district. But Chinamen are essentially unwarlike, and it requires some act of gross oppression to stir their blood to fever heat.

A potent means of protection against oppression is granted to the people by the appointment of imperial censors throughout the empire, whose duty it is to report to the throne all cases of misrule, injustice, or neglect on the part of the mandarins which come to their knowledge. The same tolerance which is shown by the people towards the shortcomings and ill-deeds of the officials, is displayed by these men in the discharge of their duties. Only aggravated cases make them take their pens in hand, but when they do it must be confessed that they show little mercy. Neither are they respecters of persons; their lash falls on all alike, from the emperor on his throne to the police-runners in magisterial courts. Nor is their plain speaking more amazing than the candour with which their memorials affecting the characters of both great and small are published in the *Peking Gazette*. The gravest charges, such as of

peculation, neglect of duty, injustice, or incompetence, are brought against mandarins of all ranks, and are openly published in the official paper. No doubt it is intended that the lesson implied by these publications should have a salutary effect on the official readers, but their constant recurrence tends to lessen their value, and thus they probably serve less as warnings against wrong-doing than as hints as to what particular evil practices to avoid, and especially the unwisdom of falling out with a censor.

In the administration of justice the same lax morality as in other branches of government exists, and bribery is largely resorted to by litigants, more especially in civil cases. As a rule, money in excess of the legal fees has, in the first instance, to be paid to the clerks and secretaries before a case can be put down for hearing, and the decision of the presiding mandarin is too often influenced by the sums of money which find their way into his purse from the pockets of either suitor. But the greatest blot on Chinese administration is the inhumanity shown to both culprits and witnesses in criminal procedure. Tortures of the most painful and revolting kind are used to extort evidence, and punishments scarcely more severely cruel are inflicted on the guilty parties. Flogging with bamboos on the hind part of the thighs, or between the shoulders, beating the jaws with thick pieces of leather, or the ankles with a

stick, are some of the preliminary tortures applied to witnesses or culprits who refuse to give the evidence expected of them. Further refinements of cruelty are reserved for hardened offenders, by means of which infinite pain, and often permanent injury, are

inflicted on the knee-joints, fingers, ankles, etc. Occasionally the tortures pass the limits of endurance, and death releases the victim from his miseries; but, as a rule, in the "severe question," life is preserved, but at the expense of crippled limbs. The Turanians are so obtuse-nerved by nature that

they probably do not feel pain as acutely as more sensitive races, and their nerves survive shocks which would prove fatal to a more finely organized people. It is this which enables them to pass through the horrors of the torture-chamber alive. It must, of course, be understood that, though these tortures are unfortunately common, their intensity, and even their use, vary with the disposition of each mandarin in whose power it is to inflict them. To many, no doubt, their employment is as repugnant as it would be to an English judge, but to have to look for mercy on the chance of the presiding mandarin being of a kindly disposition is a poor security for those who enter a criminal court.

It follows, as a natural consequence, that, in a country where torture is thus resorted to, the punishment inflicted on criminals must be proportionately cruel. Death, the final punishment, can unfortunately be inflicted in various ways, and a sliding scale of capital punishments is used by the Chinese to mark their sense of the varying heinousness of murderous crimes. For parricide, matricide, and wholesale murders, the usual sentence is that of *Ling che*, or "ignominious and slow" death. In the carrying out of this sentence, the culprit is fastened to a cross, and cuts, varying in number, at the discretion of the judge, from eight to a hundred and twenty, are made first on the face and fleshy parts of the body, next

the heart is pierced, and finally, when death has been thus caused, the limbs are separted from the body and divided. During the year 1877, ten cases in which this punishment was inflicted were reported in the *Peking Gazette*; in one of which, shocking to say, a lunatic was the sufferer, a circumstance which adds a weird horror to the ghastly scene. In ordinary cases of capital punishment, execution by beheading is the common mode. This is a speedy and merciful death, the skill gained by frequent experience enabling the executioner in almost every case to perform his task in one blow. On one occasion, the author saw thirty-six men beheaded at Canton for robbery with violence. Two executioners were employed, and they finished their task in less than two minutes, neither of them having once failed to sever the head from the body at the first stroke. The culprits were brought on to the ground heavily chained and in baskets, each basket being carried between two men and slung on a bamboo pole. On arriving at the appointed spot, the men were more thrown than lifted out of the baskets, and were placed in a kneeling position. They were then arranged one behind the other in two rows, and at a given signal by the presiding mandarin, the executioners, who had taken up their positions between the rows at each end, struck right and left.

Another death, which is less horrible to Chinamen,

who view any mutilation of the body as an extreme disgrace, is by strangulation. The privilege of so passing out of the world is accorded at times to influential criminals, whose crimes are not of so heinous a nature as demand their decapitation; and occasionally they are even allowed to be their own executioners. In the year 1861, a prince of the blood who had been found guilty of treason had this favour extended to him. The "silken cord" was sent to him in his cell in the Board of Punishments, and he was left to consummate his own doom. But his nerve forsook him, and the jailors were ultimately compelled to carry out the sentence of the law.

Other and summary extra-judicial executions are carried out by the people with the silent consent of the officials in the case of kidnappers and others taken red-handed, and their nature is to a great extent moulded by circumstances. If a river should be close at hand, the probability is that the criminal would be thrown bound into the water, but the more common mode of lynching is to bind the condemned wretch to a cross and to strangle him with a cord passed through a hole in the cross at the back of his neck. It is a fortunate provision of nature that the fear of death diminishes in direct ratio to the frequency of its probable incidence. Seasons of war and political disturbance, when the sword is bare and the executioner's hands are full,

are generally times of reckless gaiety and thoughtless living, and so in countries such as China, where human life possesses, neither in the eyes of the judges nor of the people, the sacredness with which it is viewed in Europe, the people, far from being weighed down with a sense of the possible nearness of death, learn to look on its imminence with indifference and to despise its terrors. The uncertainty also which surrounds the fate of the condemned malefactor is apt to encourage a hope that fortune may be kinder to him than the judge, for it by no means follows that every man upon whom sentence of death is passed finds his way to the execution-ground. The lists of condemned criminals are sent at stated times from all parts of the empire to Peking, and the Emperor, guided pretty much by chance, marks with a red pencil the names of a certain proportion on whom it is his imperial will that the sentence of the law should be carried out at the approaching jail delivery. On the morning of the day fixed for the execution, the jailor enters the prison and reads out the names of the unfortunate ones, who are then taken before the judge to be officially identified, after which they are allowed a meal, which is supplied either by their friends or the prison authorities, mainly consisting, as a rule, of some narcotic, and are finally carried off to the execution-ground. The names of those left in prison are sent up to Peking with the next

batch, and those who are lucky enough to escape the vermilion pencil two or three times are generally sent off into banishment for life. When any great public work, such, for instance, as the great wall, is being carried on, criminals of this sort are sent to labour at it; but in ordinary times they are banished beyond the frontiers into either Mongolia or Manchuria. It may be that in some cases the indifference with which criminals leave their cells for the execution-ground is to be traced to the supreme misery of their prison life, and to any one who has visited a Chinese prison this indifference is not surprising. Asiatics are almost invariably careless about the sufferings of others, and Chinamen are no exception to the rule. It is almost impossible to exaggerate the horrors of a Chinese prison. The filth and dirt of the rooms, the brutality of the jailors, the miserable diet, and the entire absence of the commonest sanitary arrangements, make up a picture which it is too horrible to draw in detail. During the war of 1860, as before stated, two of our countrymen, Sir Harry Parkes and Mr. Loch, were treacherously taken prisoners, and were confined in the prison of the Board of Punishments at Peking. The extraordinary fortitude of these men and the horrors of their surroundings may be imagined from the following passages from Mr. Loch's "Narrative of Events in China":—"The discipline of the prison was not in itself very strict, and had it not been for

the starvation, the pain arising from the cramped position in which the chains and ropes retained the arms and legs, with the heavy drag of the iron collar on the bones of the spine, and the creeping vermin that infested every place, together with the occasional beatings and tortures which the prisoners were from time to time taken away for a few hours to endure,—returning with bleeding legs and bodies, and so weak as to be scarce able to crawl—there was no very great hardship to be endured. . . . There is a small maggot which appears to infest all Chinese prisons; the earth at the depth of a few inches swarms with them; they are the scourge most dreaded by every poor prisoner. Few enter a Chinese prison who have not on their bodies or limbs some wounds, either inflicted by blows to which they have been subjected, or caused by the manner in which they have been bound; the instinct of the insect to which I allude appears to lead him direct to these wounds. Bound and helpless, the poor wretch cannot save himself from their approach, although he knows full well that if they once succeed in reaching his lacerated skin, there is the certainty of a fearful, lingering, and agonizing death before him." In the provincial prisons, the condition of the wretched culprits is even worse than in the Board of Punishments. Those who were present at the first inspection of the Canton prisons after the taking of that city in 1859 will

never forget the sight which met their gaze. In one foul dark den, men in whom life yet lingered, were lying by the side of a corpse in an advanced stage of decomposition, and so pestilential was the atmosphere that it was only possible to endure it for a moment. As the wretched creatures were dragged out to the light of day, and the full horror of their condition became apparent, English soldiers who were present wept as they had not wept since they were children, at the sight of such unutterable suffering.[1] And there is no reason to suppose that the Canton prisons are not typical of the prisons throughout the empire; on the contrary, the gross neglect and abominable cruelty of magistrates and jailors which are occasionally shown up in the *Peking Gazette* point to the conclusion that other jails are as foul, and other warders as brutal, as those of Canton.

Chinese law-givers have distinguished very markedly between crimes accompanied and unaccompanied with violence. For offences of the latter description, punishments of a comparatively light nature are inflicted, such as wearing the wooden collar, known among Europeans as the canque, and piercing the ears with arrows, to the ends of which are attached slips of paper on which are inscribed the crime of which the culprit has been guilty. Frequently the

[1] "China," by Wingrove Cooke.

criminals, bearing these signs of their disgrace, are paraded up and down the streets where their offences were committed, and sometimes, in more serious cases, they are flogged through the leading thoroughfares of the city, preceded by a herald, who announces the nature of their misdemeanours. But to give a list of Chinese punishments would be to exhaust the ingenuity of man to torture his fellow-creatures. The subject is a horrible one, and it is a relief to turn from the dingy prison gates and the halls of so-called justice to the family life of the people.

A PRISONER IN THE CANQUE.

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CHAPTER IV.

MARRIAGE.

WE have said that the government of the empire is modelled on the government of a household, and at the root of all family ties, says one of the Chinese classics, is the relation of husband and wife, which is as the relation of heaven and earth. Chinese historians state that the rite of marriage was first instituted by the Emperor Fuh-he, who reigned in the twenty-eighth century B.C., and who ordained, as a preliminary, that the intending bridegroom should present his future bride with a pair of prepared skins as an earnest of their engagement. But before this period there is abundant evidence to show that, as amongst all other peoples, the first form of marriage in China was by capture. The modern character 娶 *ch'ü*

meaning to marry, is said to bear in its construction a reference to this old practice, made up as it is of an ear 耳, a hand 又, and a woman 女, thus commemorating the custom of bringing in captives by the ear, as is still done by Chinese soldiers in time of war. On the evening of the marriage, according to the Marchu rite, the Chinese bridegroom either goes himself or sends a friend to bring his bride to his house, but always after dark, as if by stealth, and the ceremony, such as it is, is performed in his house. In the same way, but in a more primitive form, we find the bridegroom among a northern Mongolian tribe chasing his bride through the compartments of her father's tent, while old women go through the form of tripping him up and otherwise hindering him in his pursuit. And among some central Asiatic tribes the bridegroom chases his wife on horseback. But whether the pursuit is in a Siberian tent or on a Central Asiatic steppe, the result is the same, the bride gives in at last, and becomes the property of her pursuer. Among ourselves, no doubt, the practice of a bridegroom going to take over his bride accompanied by a "best man" is a survival from the time when men took their wives by force, and the bridesmaids of the present day represent the defenders of their fortunate or unfortunate sister.

But at the present day marriage is probably more universal in China than in any other civilized country

in the world. It is regarded as something indispensable, and few men pass the age of twenty without taking to themselves a wife. Chinese legislators have at all times encouraged early marriages as having a pacifying effect upon the people. A man who has given "hostages to fortune" in the shape of a wife and children has a greater inducement to follow in the paths of steady industry, and is less likely to throw in his lot with brigands and rebels, than a man who has but himself to think of, and is without any immediate ties. But besides this the Chinese believe, in common with the ancient Greeks, that "the shades of the unburied wander restlessly about without gaining admittance into Hades; so that non-burial came to be considered the most deplorable calamity that could befall one, and the discharge of the last service a most holy duty."[1] To die, therefore, without leaving behind a son to perform the burial rites, and to offer up the fixed periodical sacrifices at the tomb, is one of the most direful fates that can overtake a Chinaman, and he seeks to avoid it by an early marriage. But "the gods, we are told, bestow not on men all their gifts at once," and it sometimes happens that the desired object is not obtained. As, however, among the ancient Jews the necessity of securing an heir is of such vital importance that in such cases the first wife has not

[1] Becker's *Gallus*.

unfrequently to make way for a second, and the practice of adoption comes to the relief of those to whom children are hopelessly denied. The Chinese, however, being monogamists, it is necessary that, before taking another wife, a man should divorce the existing one. Nor is this a difficult process, since any one of the seven pleas for divorce spoken of later on, would be enough for his purpose.

Like every other rite in China, that of marriage is fenced in with a host of ceremonies. In a vast majority of cases a bridegroom never sees his bride until the wedding-night, it being considered a grave breach of etiquette for young men and maidens to associate together or even to see one another. Of course it does occasionally happen that either by stealth or by chance a pair become acquainted; but whether they have thus associated or whether they are perfect strangers, the first formal overture must of necessity be made by a go-between, who, having received a commission from the parents of the young man, proceeds to the house of the lady and makes a formal proposal on behalf of the would-be bridegroom's parents. If the young lady's father approves the proposed alliance, the suitor sends the lady some presents as an earnest of his intention. The parents next exchange documents, which set forth the hour, day, month, and year when the young people were born, and the maiden names of their

mothers. Astrologers are then called in to cast the horoscopes, and should these be favourable, the engagement is formally entered into, but not so irrevocably that there are not left several orthodox ways of breaking it off. If, for instance, a china bowl should be broken, or an article be lost in the house of either family within three days of the engagement, the circumstance is considered to be sufficiently unlucky to warrant the instant termination of the negotiations. But should things go smoothly the bridegroom's father writes a formal letter of agreement to the lady's father, accompanied by presents, consisting in some cases of sweetmeats and a live pig, and in others of a goose and gander, which are regarded as emblems of conjugal fidelity. At the same time the bridegroom prepares two large cards, on which are written the particulars of the engagement. On the outer side of the one which he keeps is pasted a paper dragon, and on the outside of the other, which is sent to the lady, appears a phœnix. Each card is adorned with two pieces of red silk, which have their origin in the following legend: "In the time of the T'ang Dynasty—that is to say, about a thousand years ago—a man named Hwuy Ko while staying in the town of Sung met an old man reading a book by the light of the moon. In answer to Hwuy's inquiring look, the old man said, 'This is the register of the engagements for all marriages under

heaven, and in my pocket I have red cords with which I connect the feet of those who are to become husband and wife. When these cords are once tied, nothing on earth can change the destiny of the parties. Your future wife,' added he, 'is the child of the old woman who sells vegetables in yonder shop in the north of the town.' Upon hearing this, Hwuy hurried off to the vegetable shop, and found the woman in charge possessed of such a hideous little infant of about a year old, that in his despair he hired a man to kill the child. Years afterwards, the prefect of the town where Hwuy Ko then lived, gave him in marriage a beautiful young lady whom he affirmed was his own daughter. Seeing that his bride always wore an artificial flower over one of her eyebrows, Hwuy Ko asked her the reason of her doing so. 'I am the daughter,' replied she, 'of the prefect's brother who died at Sung when I was an infant, leaving me to the care of an old woman who sold vegetables. One day, when I was out with her in the street, a ruffian struck me on my forehead, and made such a scar that I am obliged to wear this flower to hide the mark.'" Hwuy Ko then recognized the immutability of fate, and from that day to this red silk has been entwined in the marriage-cards of every pair in China.

Following on the exchange of these cards, presents varying according to the rank and fortune of the

suitor are vicariously presented by him to the lady. Recourse is then again had to astrologers to fix a fortunate day for the final ceremony, on the evening of which the bridegroom's best man proceeds to the house of the lady and conducts her to her future home

in a red sedan chair, accompanied by musicians who —as in ancient Athens—enliven the procession with wedding-airs. At the door of the house, the bride alights from her sedan, and is lifted over a pan of burning charcoal, or a red-hot coulter, laid on the

threshold by two "women of luck," whose husbands and children must be living. Sir John Lubbock

states that this ceremony of lifting a bride over the threshold exists in the four continents, and we know

that in ancient Rome the bridegroom received his bride with fire and water, and presented these two elements to her touch.

No full explanation has been given of this curiously universal practice, but it may possibly be useful as conveying a hint to the lady that for the future she should stay at home and not face the dangers of re-crossing the threshold.

In the reception-room the bridegroom awaits his bride on a raised daïs, at the foot of which she humbly prostrates herself. He then descends to her level, and, removing her veil, gazes on her face for the first time. Without exchanging a word, they seat themselves side by side, and each tries to sit on a part of the dress of the other, it being considered that the one who succeeds in so doing will hold rule in the household. This trial of skill over, the pair proceed to the hall, and there before the family altar worship heaven and earth and their ancestors. They then go to dinner in their apartment, through the open door of which the guests scrutinize and make their remarks on the appearance and demeanour of the bride. This ordeal is the more trying to her since etiquette forbids her to eat anything—a prohibition which is not shared by the bridegroom, who enjoys the dainties provided as his appetite may suggest. The attendants next hand to each in turn a cup of wine; and, having exchanged pledges, the

wedding ceremonies come to an end. In some parts of the country it is customary for the bride to sit up late into the night answering riddles which are propounded to her by the guests; in other parts it is usual for her to show herself for a time in the hall, whither her husband does not accompany her, as it is contrary to etiquette for a husband and wife ever to appear together in public. For the same reason she goes to pay the customary visit to her parents on the third day after the wedding alone, and for the rest of her wedded life she enjoys the society of her husband only in the privacy of her apartments.

The lives of women in China, and especially of married women, are such as to justify the wish, often expressed by the fair followers of Buddha, that in their next state of existence they may be born men. Even if in their baby days they escape the infanticidal tendencies of their parents—and this they will certainly do unless the household is hard pressed by poverty, and even then the chances are greatly in favour of their surviving—they are regarded as secondary considerations compared with their brothers. The philosophers, from Confucius downwards, have all agreed in assigning them an inferior place to men. "Of all people," said Confucius, "women are the most difficult to manage. If you are familiar with them they become forward, and if you keep them at

a distance they become discontented." When the time comes for them to marry, custom requires them, in nine cases out of ten to take, as we have seen, a leap in the dark, and that wife is fortunate who finds in her husband a congenial and faithful companion. If the reverse should be the case, the probability is that her career will be one of great unhappiness. Though society looks with a certain amount of disfavour upon the practice of concubinage, except in case of the wife being childless, it still frequently obtains, and gives rise to much misery and heart-burnings in households. A concubine is generally bought, or occasionally is received as a present. She occupies in the family an inferior position to the wife, and her children, if she has any, belong by law to the wife. The lawgivers, accepting the general view of the inferiority of women, which is sufficiently indicated by the fact that they are marketable commodities, have provided that a husband may divorce his wife for any one of the following seven faults:—(1) Disobedience to father-in-law or mother-in-law, (2) Barrenness, (3) Lewdness, (4) Jealousy, (5) Leprosy, (6) Garrulousness, and (7) Stealing. On the other hand, no offence, of whatever kind, on the part of the husband gives a woman any right to claim a divorce from him. The result of this very one-sided legislation is, no doubt, to promote that courteous, humble, and conciliatory address and

manner which moralists say should mark a wife's conduct towards her husband; and the same authorities hold that in no case should she do more than gently remonstrate with him on any departure from "right principles," and never so as to annoy or irritate him.

So many are the disabilities of married women, that many girls prefer going into Buddhist or Taouist nunneries, or even committing suicide, to trusting their future to men of whom they can know nothing but from the interested reports of the go-betweens. Archdeacon Gray, in his work on China, states that, in 1873, eight young girls, residing near Canton, "who had been affianced, drowned themselves in order to avoid marriage. They clothed themselves in their best attire, and at eleven o'clock, in the darkness of the night, having bound themselves together, they threw themselves into a tributary stream of the Canton river."

The re-marriage of widows is regarded as an impropriety, and in wealthy families is seldom practised. But among the poorer classes necessity often compels a widow to seek another bread-winner. The leading paraphernalia of the first marriage is, however, denied her. Instead of the red wedding sedan, borne by four or more men, she has to go to her new home in a common, small, black or blue chair, carried by two bearers, and unaccompanied by the music which

cheered her on her first journey on a similar errand. Some, however, having been possibly unfortunate in their first matrimonial venture, refuse to listen to any proposal for a re-marriage, and, like the young girls mentioned above, seek to escape by death from the importunities of relatives who desire to get them off their hands.

A reverse view of matrimonial experiences is suggested by the practice of wives refusing to survive their husbands, and, like the victims of suttee in India, putting a voluntary end to their existence rather than live to mourn their loss. Such devotion is regarded by the people with great approbation, and the deed of suicide is generally performed in public, and with great punctiliousness. The following account of one such suicide at Fuhchow is taken from the Hong-kong *Daily Press* of January 20th, 1861 :—

"A few days since," says the writer, "I met a Chinese procession passing through the foreign settlement, escorting a young person in scarlet and gold in a richly decorated chair; the object of which, I found, was to invite the public to come and see her hang herself, a step she had resolved to take in consequence of the death of her husband, by which she had been left a childless widow. Both being orphans, this event had severed her dearest earthly ties, and she hoped by this sacrifice to secure herself eternal

happiness, and a meeting with her husband in the next world. Availing myself of the general invitation, I repaired on the day appointed to the indicated spot. We had scarcely arrived, when the same procession was seen advancing from the Joss house of the woman's native village towards a scaffold or gallows erected in an adjacent field, and surrounded by hundreds of natives of both sexes; the female portion, attired in gayest holiday costume, was very numerous. I and a friend obtained a bench for a consideration, which, being placed within a few yards of the scaffold, gave us a good view of the performance. The procession having reached the foot of the scaffold, the lady was assisted to ascend by her male attendant, and, after having welcomed the crowd, partook with some female relatives of a repast prepared for her on a table on the scaffold, which she appeared to appreciate extremely. A child in arms was then placed upon the table, whom she caressed and adorned with a necklace which she had worn herself. She then took an ornamented basket containing rice, herbs, and flowers, and, whilst scattering them amongst the crowd, delivered a short address, thanking them for their attendance, and upholding the motives which urged her to the step she was about to take. This done, a salute of bombards announced the arrival of the time for the performance of the last act of her existence, when a delay

was occasioned by the discovery of the absence of a reluctant brother, pending whose arrival let me describe the means of extermination. The gallows was formed by an upright timber on each side of the scaffold supporting a stout bamboo, from the centre of which was suspended a loop of cord with a small wooden ring embracing both parts of it, which was covered by a red silk handkerchief, the whole being surrounded by an awning.

"The missing brother having been induced to appear, the widow now proceeded to mount on a chair placed under the noose, and, to ascertain its fitness for her reception, deliberately placed her head in it; then, withdrawing her head, she waved a final adieu to the admiring spectators, and committed herself to its embrace for the last time, throwing the red handkerchief over her head. Her supports were now about to be withdrawn, when she was reminded by several voices in the crowd that she had omitted to draw down the ring which should tighten the cord round her neck; smiling in acknowledgment of the reminder, she adjusted the ring, and, motioning away her supports, was left hanging in mid-air—a suicide. With extraordinary self-possession she now placed her hands before her, and continued to perform the manual chin-chin, until the convulsions of strangulation separated them and she was dead. The body was left hanging about half an hour, and then taken

down by her male attendants, one of whom immediately took possession of the halter, and was about to sever it for the purpose of appropriating a portion, when a struggle ensued, of which I took advantage to attach myself to the chair in which the body was now being removed to the Joss house, in order to obtain ocular proof of her demise. Arrived at the Joss house, the body was placed on a couch, and the handkerchief withdrawn from the face disclosed unmistakable proofs of death. This is the third instance of suicide of this sort within as many weeks. The authorities are quite unable to prevent it, and a monument is invariably erected to the memory of the devoted widow."

Formerly these stately suicides were not unfrequently presided over by some of the local authorities. But it is said that on one such occasion the lady made an excuse for leaving the scaffold, and never returned, since which misadventure no mandarin has been found bold enough to risk becoming the victim of the repetition of so annoying a hoax. The monuments generally raised to these suicides consist either of a tablet in one of the neighbouring temples, or an archway built across the street in which the victim lived. Monuments of a similar kind are earned by widows who have remained widows indeed, for forty or fifty years, and for such the imperial approbation is generally sought for and obtained, the edict an-

nouncing the gracious answer of the Emperor always appearing in the *Peking Gazette.* The only ancient bar to marriage in China was consanguinity, as evidenced by the possession of identical surnames, but later legislation has declared marriages with a cousin on the mother's side, or a step-daughter, or a mother's sister, illegal, and, strictly speaking, punishable with death by strangulation.

The picture here given of married life in China has been necessarily darkly shaded, since it is as a rule only in its unfortunate phases that it affords opportunity for remark. As has been said of an empire, that household is fortunate which has no history, and without doubt there are many hundreds of thousands of families in China which are in that happy condition. The placid natures of Chinamen make them comparatively safe depositories of power in domestic life.. A man who has been accustomed from his youth up to perform every little duty with a punctilious regard to the ceremonies which are proper to it, to regulate every motion of his body by fixed rules, and to consider every breach of the elaborate etiquette which surrounds his daily life as a stain upon his character, is less likely to be actively cruel and violent than more unceremonious and warlike people ; and Chinese wives doubtless benefit by the peaceful tendencies of those observances. Happiness is, after all, a relative term, and Chinese

women, knowing no higher status, are, as a rule, content to run the risk of wrongs which would be unendurable to an English woman, and to find happiness under conditions which are fortunately unknown in western countries.

OF
CALIFORNIA

CHAPTER V.

THE NURTURE AND EDUCATION OF CHILDREN.

THE main object of marriage being, as has been said, to obtain descendants, the accomplishment of the desire is attended with rejoicing, and with a multiplicity of strange observances. Even before the infant appears on the world's stage it is the object of superstitious rites. It is currently believed that every woman is represented in the other world by a tree or flower, and that consequently, just as grafting adds to the productiveness of trees, so adopting a child is likely to encourage a growth of olive branches. But if this method fails, it is held that the soil round the roots of the tree in the unseen region requires changing, and a sorceress is hired to proceed thither to change the earth. Another method of securing

the longed-for blessing of children is "to obtain from the temple of the goddess of children a shoe which has been worn by her. This is taken home, and being placed beside the image or tablet of the goddess, receives equal worship; and should the desired object be attained, a pair of shoes exactly resembling the one obtained must be returned to the temple." On becoming satisfied of the probable fulfilment of her wishes, the expectant mother's next desire is to discover of which sex her child will be. And to gain this knowledge, she adopts the simple expedient of adding to the number of the years of her age that of the month, day, and hour on which she was born. Thus, if twenty years old, and she was born in the sixth hour of the third day of the second month, she would have a total of thirty-one. She then takes a series of pictures of the thirty-six assistants of the goddess of children, sold for fortune-telling purposes, and, according to the sex of the child in the arms of the thirty-first, concludes that her child will be a boy or a girl. If the number of her age, etc., exceeds thirty-six, she commences to count the first picture as number thirty-seven, and so on.

If, however, she desires to make sure that her child will be a son, she gets up one morning at dawn, and, having put on her husband's clothes and cap, goes to the nearest well, and walks round it three times, always towards the left hand, and while so doing

watches her shadow in the water. If she gets back to the house without having been seen, and without any one having known of her mission, the desire of her heart, so says the current belief, will be gratified. The day and hour on which the baby is born are considered as portentous for the future good or evil of the child, as among our own north-country folks. A child born on the fifth day of a month, and more certainly if on the fifth of the fifth month, will either commit suicide in after-life, or will murder his parents. But apart from these and some other ill-omened days, a child born at noon is believed to be a sure inheritor of wealth and honour, and he who first sees the light between nine and eleven will have a hard lot at first and afterwards great riches; while the unfortunate infant who appears between three and five is doomed to poverty and woe. As has been said by Mr. Dennys, in his "Folk-lore of China," "if the Chinese lay great stress on the hour of birth, we no less attribute to the day a talismanic influence over the future of the new-born child; as witness the good-wives' rhyme—

"'Monday's child is fair of face,
Tuesday's child is full of grace,
Wednesday's child is full of woe,
Thursday's child has far to go,
Friday's child is loving and giving,
Saturday's child works hard for its living,
But the child which is born on the Sabbath-day,
Is blithe and bonnie, and good and gay.'"

The cries and movements of babies are carefully watched by the light of the regulations laid down by physiognomists, who say that if a baby cries long, he will live to be old; but that if his cries are constantly intermittent, his life is precarious. Babies whose cries die out, or the tone of whose crying is deep, or who open their own eyes, or who constantly move their hands and feet, are doomed by the same authorities to early death; while a child who walks, teeths, and speaks early, has a bad disposition, and will turn out to be unlovable.

Swaddling clothes for babies are essential for the purpose of preventing contact with any evil influence which may interfere with the all-pervading principle of the season. For instance, should the time of year be spring and summer, then the life-producing principle is abroad, and it is of the utmost importance that the baby should be protected from the touch of anything that would counteract that principle existing in it. In the same way, in autumn and winter the gathering-in principle is prevailing, and care must be taken to ward off all contact with everything hostile to it. The first clothes worn by the infant should be made out of the coat and trousers of some old man of seventy or eighty years, to ensure a like length of life to the wearer. But to return to the pre-clothes period: on the third day after its birth the baby is washed for the first time. The occasion is one of

great moment, and the relations and friends are invited to take part in the ceremony. Each guest brings with him or her, as the case may be, an onion and some cash—emblems of keen-wittedness and wealth—which they present to the child. Water, in which scented herbs and leaves have been fused, is used in the ablutions, and when the process is over all present join in offering sacrifices to the goddess of children for the mercy she has vouchsafed.

At the end of a month the mother leaves her room for the first time, and the ceremonies of naming the baby, and of shaving its head, whether girl or boy, are gone through on the occasion. In contradistinction to this rational and civilized regard for the mother, the aborigines in the Province of Kwei-chow preserve the curious custom, known as *couvade*, which is, or was, also practised by the Basques among other peoples. The mother among these tribes gets up immediately after the birth of the child, and goes about her ordinary duties, while the father goes to bed with the infant for a month; the idea being that the life of the father and child is one, and that any harm happening to the father will affect injuriously the well-being of the infant. For a hundred days the Chinese mother remains in the house, and at the end of that time goes with her infant to the temple of Kwan-yin—the goddess of matrons—to return thanks for the possession of a child. On its first

birthday, if the child be a boy, he is seated in a large sieve, in which are placed round him a set of money-scales, a pair of shears, a foot measure, a brass mirror, a pencil, ink, paper, ink-slab, a book or two, an abacus, and other implements and ornaments; and the assembled friends watch to see which object he first handles, in order to gain an indication of his future career. The brightest hopes are entertained of his scholarship should he take up a book or pencil. To see him handle the money-scales is the next ambition of his parents, and the probability is that devices are not wanting to direct his attention to the objects which it is particularly desired he should touch.

The power of a Chinese father over his children is as full as that possessed by the Roman father, and stops short only with life. The practice of selling children is common, and, though the law makes it a punishable offence should the sale be effected against the will of the children, the prohibition is practically ignored. In the same way a law exists in the statute-book making infanticide a crime, but as a matter of fact it is never acted upon; and in some parts of the country, more especially in the provinces of Keang-se and Fuh-keen, this most unnatural offence prevails among the poorer classes to an alarming extent. Not only do the people acknowledge the existence of the practice, but they even go the length of de-

fending it. What, they say, is the good of rearing daughters; when they are young they are only an expense, and when they reach an age when they might be able to earn a living, they marry and leave us. Periodically the mandarins inveigh against the inhumanity of the offence, and appeal to the better instincts of the people to put a stop to it; but a stone which stands near a pool outside the city of Fuhchow, bearing the inscription, "girls may not be drowned here," testifies with terrible emphasis to the futility of their praiseworthy endeavours. It is only, however, abject poverty which drives parents to this dreadful expedient, and in the more prosperous and wealthy districts the crime is almost unknown.

The complete subjection of children to their parents puts into the hands of these latter a power which is occasionally exercised with cruelty, as is implied by the existence of the laws which provide that a father who chastises his son to death, shall receive a hundred blows with the bamboo, and that sixty blows and a year's banishment shall be the punishment inflicted for the murder of a disobedient child or grandchild. So firmly is respect to parents imbued in the minds of every Chinese boy and youth, that resistance to the infliction of cruel and even unmerited punishment is seldom or ever offered, and full-grown men submit meekly to be flogged without raising their hands. The law steps in on every occasion in sup-

port of parental authority, and prison doors are readily opened at the request of parents for the reception of disobedient sons, with one curious exception, viz., a father cannot send his son for perpetual imprisonment against the wishes of his son's wife. Over the property of sons the father's authority is as complete as over their liberty; he is, however, occasionally called upon to pay debts incurred by his son, and contrarywise the son, if by any means possessed of property, is obliged to pay his father's debts.

Filial piety is the leading principle in Chinese ethics. It is the point upon which every teacher, from Confucius downwards, has most strongly insisted, and its almost universal practice affords ground for the belief held by some that in the long continuance of the empire the Chinese are reaping the reward held out in the fifth commandment of the Mosaic decalogue. "Filial piety," said Confucius, "consists in obedience; in serving one's parents when alive according to propriety; in burying them when dead according to propriety; and in sacrificing to them according to propriety." In the "Book of Rites," it is laid down that "during the lifetime of his parents a son should not go abroad; or, if he do so, then to a fixed place. When at home he should rise with the first cock-crow, and having washed and dressed himself carefully, should inquire what the wishes of his parents are as to the food they would

eat and drink. He should not enter a room unless invited by his father, nor retire without permission; neither should he speak unless spoken to."[1] These are not unheeded precepts, but are to this day observed, if not strictly to the letter, at least in the spirit.

The only exception to the exercise of immediate parental control is when a son takes office. The Emperor then stands to him *in loco parentis*, and though he is bound to conform to the recognized national customs with regard to parents, he is emancipated from their jurisdiction. When either of them dies he is compelled to retire from office for three years, which in practice is by a fiction reduced to twenty-seven months. But in private life, so long as his parents live, he holds himself at their disposal, and is guided by them in the choice of his occupations and in every concern of life.

School-life begins at the age of six, and among the wealthier classes great care is shown in the choice of a master. His excellences must be moral as well as mental, and his power of teaching must be unquestioned. The selection of a lucky day for beginning work is confided to astrologers, who avoid above all other days those upon which Confucius and Ts'ang Hieh, the reputed inventor of writing, died and were buried. The stars having indicated a propitious day, the boy

[1] "Confucianism and Taouism." [S.P.C.K.]

presents himself at the school, bringing with him two small candles, some sticks of incense, and some paper-money, which are burnt at the shrine of Confucius, before which also the little fellow prostrates himself three times. There being no alphabet in Chinese,

the pupil has to plunge at once *in medias res* and begins by learning to read the *San tsze king*, a work written in sentences of three characters, each containing a scrap of elementary knowledge. Having mastered the mysteries of this book he is

taught the *Ts'een tsze king*, or the thousand character classic, which deals with somewhat more advanced subjects. The next step is to the "Four Books," known as the *Lun yu*, or Confucian Analects; the *Ta heŏ*, or the Great Learning; the *Chung yung*, or

the Golden Medium; and the *Măng tsze*, or Sayings of Mencius. Then follow the five classics, viz., the *Yih king*, or Book of Changes; the *Shoo king*, or Book of History; the *Ch'un ts'ew*, or Spring and Autumn Annals;" the *She king*, or Book of Odes; and the

Le ke, or Book of Rites. This is the *ultima thule* of Chinese learning. A full comprehension of these four books and five classics, together with the commentaries upon them, and the power of turning this knowledge to account in the shape of essay-writing and verse-making is nearly all that is required at the highest examinations in the empire. Year after year these form the subjects of study of every aspiring scholar until every character and every phrase is, or should be, indelibly engraved on the memory. This course of instruction has been exactly followed in every school in the empire for many centuries, and the result is that there are annually turned out a vast number of lads all cast in the same mould, all possessed of a certain amount of ready-made knowledge, and with their memories unduly exercised at the expense of their thinking powers. The choice of a future calling, which is often so perplexing to English lads and their parents, is simplified in China by the fact of there being but two pursuits which a man of respectability and education can follow, namely, the mandarinate and trade. The liberal professions, as we understand them, are unknown in China. The judicial system forbids the existence of the legal professions, except in the case of official secretaries attached to the mandarins' yamuns; and medicine is, with a few exceptions, represented by charlatans, who prey on the follies of their fellow-men, and dispense such

monstrous nostrums as ground tigers' teeth, snakes' skins, etc., in lieu of drugs. A lad, or his parents for him, has, therefore, practically to consider whether the position he has held at school is sufficiently good to justify his attempting to compete at the general competitive examinations to qualify him for office, or whether he should embark in one of the numerous mercantile concerns which abound among the money-making and thrifty Chinese.

Should he prefer winning fame and gaining official rank, he loses no time in perfecting himself in the books he studied at school, and in practising the art of writing essays, and penning verses. So soon as he considers himself sufficiently prepared to undergo the first ordeal, he presents himself before the secretary of the magistrate of the district in which he lives, armed with a paper stating his name, age, place of residence, the names of his father, mother, grand-parents, and great-grandparents, and giving a descrip-tion of his appearance, and especially the colour of his complexion. In return, his name is entered as a candidate for the next examination, and he pays his fee in the shape of the purchase he is expected to make of paper for the examination. On a day appointed by the magistrate, the candidates, who frequently number two or more thousands, according to the size of the district, go at daylight to the K'aou-pung-tsze, or examination-hall, in the magistrate's yamun.

When all are assembled—the magistrate having taken his seat at a table covered with red cloth at the upper end of the hall—a notice-board is displayed, on which appear three passages from the four books, on which the students are expected to write two essays and a poem. This constitutes the preliminary trial, and after a few days a list of the names of those who have passed is posted up at the yamun gate. The names of those who have done best are arranged in a centrifugal circle at the head of the list, while the rest are written side by side perpendicularly. The next examination, which lasts five days, takes place after only a short interval. The compulsory work on each of the first four days consists of an essay on a text from the four books and a poem, but on the third day an extra ode is optional, and so also on the fourth day are additional poems. On the fifth day, part of an essay (which is purposely left incomplete) on a text from the same source is required.

Again a list of the successful candidates is published, and to these the magistrate gives a congratulatory feast. The scene is next changed to the literary chancellor's yamun in the prefectural city, where those who have dined with the magistrate appear before the prefect as a preliminary to a final examination by the chancellor. This test also lasts five days, and is conducted exactly as those at the

magistrate's yamun, the subjects being taken from the same books. In the same way it is customary for the prefect to entertain those who pass best at a dinner, and with this feast his part in the examination ceases. The literary chancellor next examines those whose numbers — for he is not supposed to know their names — have been sent him by the prefect, and from them he selects the best men to the number laid down by law. These meet on a given day the successful competitors at the other district-examinations in the prefectures, when they are expected to write from memory one of the sixteen edicts of the Emperor K'ang-he, with the commentary thereon by his son, Yung-ching. This completes the examination, and on those who have survived the various tests is conferred the degree of Siu-ts'ai, or "Elegant Scholarship," which may be said to be the equivalent of our degree of Bachelor of Arts. Having donned the dress proper to their rank, the new graduates go in a body to pay their respects to the literary chancellor, before whom, at a word of command from the masters of ceremonies, they perform the Ko-t'ow three times. Subsequently they pay the same honour to the prefect, and they then disperse to their various homes.

The examination for the next degree of *Kü-jin* is held in each provincial capital by two commissioners, especially sent for the purpose from Peking. These

officials generally arrive a day or two before the date fixed for the examination, and take up their quarters in residences prepared for them in the city, the doors of which are immediately sealed up so as to prevent any contaminating influences from reaching them. On the day before the examination begins, they move into yamuns set apart for their use within the precincts of the "schools," accompanied by the governor of the province. During the night preceding the examination, or very early on the morning of the day, the graduates, who generally number from six to eight thousand, enter the hall, and each takes possession of the cell set apart for him, and which bears a number corresponding to that on his roll of examination-paper. The cells are built in rows, and are about three feet wide, three and a half deep, and about six feet high. They have neither doors nor windows, and the furniture of each consists only of three or four pieces of wide board, which serve as bench and table during the day and a bedstead by night. Each competitor brings with him food for two days, and on entering is rigorously searched to see that he has no "cribs" with him. So soon as all are assembled, the doors are locked and sealed, and the examiners having vowed before Heaven that they will act justly, and without fear or favour, in the approaching ordeal, the work begins by the issuing to each student of four texts from the

"Four Books," upon which he is expected to write three essays and a poem. Two days are given for the completion of these tasks, and at the end of that time the doors are thrown open, and those who have finished their work pass out under a salute of three guns and the beating of drums. Those who are not ready are allowed a few hours' additional time.

Meanwhile, each essay, as it is completed, is carried to the assistant-examiners, who, if they find any infringement of the canonical laws of composition, cast it aside at once; on the other hand, if they approve its contents, they mark it with a red circle, and forward a copy of it to the prefect, who, on receiving it, beats the "recommending drum" suspended at his office. The original manuscript is in each case handed over to the custody of the governor, the copy only coming before the commissioners, in order to prevent the possibility of their recognizing the handwriting of any possibly favoured competitors. After a day's interval, the students reassemble, and with the same formalities write four essays and a poem on five texts from the "Five Classics." Again they disperse for twenty-four hours, and a third time take their seats, or at least those of them whose papers have not been thrown out, for the final ordeal. This time they are given six texts on miscellaneous subjects, on which they have to write five essays and

a poem. This completes the examination, and the doors having been opened for the last time, the competitors, together with the three or four thousand officials and servants who are employed by the government for the regulation and service of the hall, pour out into the city. So soon as the commissioners have satisfied themselves on the relative merits of the papers, they issue a list of the names of those to whom they award the degree of Kü-jin, or Master of Arts.

To the new Kü-jin the governors of each province offer dubious hospitality in the shape of a feast, known as Luh ming, or Belling of the Deer, a name given to it from the fact, that an ode from the book of poetry bearing that name is chanted on the occasion. The elaborate pretensions of this festival are in inverse ratio to its merit, but in exchange for the honour done them, the graduates, at a given signal from the master of ceremonies, bow their heads to the ground three times before their host. Visits are afterwards made to the literary chancellor and other officials connected with the examinations. Immediately on winning their degrees, each graduate receives from the Emperor, at the hands of the provincial treasurer, a suit of clothes and a pair of boots. But these, like the governor's feast, are mere shadows of what they purport to be, and the difference between the value of really good articles and of the

trash sent to the graduates remains in the treasurers' pocket. In the same way the money actually spent on conducting the examinations bears no proportion whatever to the amount charged on the imperial exchequer, but not a coin of the unexpended balance ever finds its way back to the treasury.

The successful candidates, on returning to their homes, are received with every mark of honour, and the parents-in-law of each give a grand entertainment in commemoration of the event. The honour attaching to literary degrees is so great, and the desire to possess them is so universal, that to suppose that the examinations are, unlike every other institution in China, free from bribery and corruption, is to misjudge the tendencies of fallen human nature. It is a well-known fact that the officials of all grades connected with the examinations are not unfrequently susceptible to the claims of friendship and the weighty persuasions of golden arguments. However elaborate may be the arrangements for the prevention of any underhand dealings, there may always be found means by which the essays of certain favoured individuals find their way to the examiner who is interested in the success of the writers. Sometimes again, a candidate, distrustful of his abilities, succeeds, with the connivance of the necessary officials, in passing in a clever writer as a substitute to win honour for him. If such practices are discovered, the

perpetrators are immediately punished ; but the crime mainly consists in being found out.

The examination for the next degree, of Tsin-sze, is held at Peking, in the spring of the year following that of the Kü-jin degree, and is presided over by a minister of state, an imperial prince, and three other examiners. The Kü-jin assemble to the number of about six thousand, from among whom only about three hundred and fifty are ultimately chosen for the higher honour. These candidates have to undergo a test-examination, known as *Fu she*, before being allowed to enter at the *Hwuy she*, or metropolitan competition. Those who are successful in this last trial obtain the provisional title of *Kung sze*, until the time arrives for the *Teen she*, or palace-examination. On this occasion texts from the "Four Books" and "Five Classics" are given out, as at the provincial examination, and the essays are examined by a special commission of imperial revisers. The candidate who passes first at this examination receives the title of *Chwang-yuen* and a post in the *Han lin yuen*, or "College of the Forest of Pencils," the highest literary body in the empire. The news of his success is carried with all speed to his native place, where the announcement is received with universal rejoicing, as conferring a lasting honour on the district. The second man receives the title of *Pang-yen*, or "Eye of the List," a name derived from the idea that he is second to the

Chwang-yuen, as the eye is below the forehead. The third is entitled *T'an-hwa*, or "searcher for a sprig of the olea fragrans," a plant which is held to symbolize literary success.

Of the remaining successful candidates about one in three are admitted to the Han-lin College, and the remainder receive the degree of *Tsin-sze*. Subsequently a final examination, known as the *Ch'aou K'aou*, or Court-examination, is held in the palace, at which a theme chosen by the Emperor is given out to the competitors. Finally, the graduates are admitted to an audience by the Emperor, who entertains them at a feast. Those *Tsin-sze* who are not admitted to the Han-lin College receive appointments either to provincial offices, or to posts in connection with the six Boards.

These examinations are open to every man in the empire, of whatever grade, unless he belong to one of the following four classes, or be a descendant of one such within three generations: 1st, Prostitutes; 2nd, Actors; 3rd, Executioners, and the servants of mandarins; and 4th, Jailors. The theory with regard to these people is, that prostitutes and actors being devoid of all shame, and executioners and jailors having become hardened by the cruel nature of their offices, are unfit, in their own persons, or as represented by their descendants, to win posts of honour by means of the examinations. Not long since, an edict

appeared in the *Peking Gazette*, ordering the instant removal from the rank of Kü-jin of a man named Nin Kwang-to, on its being discovered that his father had been a gate-keeper in the yamun of a district magistrate in Kwang-se. "It is contrary to law," said the edict, "that a low official underling should obtain registration in a district other than his own, and thus fraudulently gain access to the privilege of examination; and it is most necessary that severe punishment should be meted out in this case." If no reward beyond the possession of the degrees attached to success at the competitions, the probability is that no great stress would be laid on the enforcement of this regulation; but the fact that the examination-hall is the only legitimate door to the mandarin's yamun makes it imperative, in the eyes of the law, that shameless and cruel persons should not be allowed to exercise rule over their fellow-men. The military examinations are held separately, and though the literary calibre of the candidates is tested much in the same way as at the civil examinations, the same high standard of knowledge is not required; but, in addition, skill in archery and in the use of warlike weapons is essential.

At the first examination, which is held by the magistrates of each district, the candidates are expected to show their proficiency in the use of the bow and arrow on foot. Those who succeed in passing

successfully through this ordeal are required to shoot, still with a bow, from the back of a horse galloping at full speed. Three arrows are all that are allowed to the candidate on each occasion. At the third examination, their skill in the use of swords, weighing from a hundred to a hundred and eighty pounds, is put to the test, and their strength is further tried by having to lift heavy weights and to draw stiff bows. It is illustrative of the backwardness of the Chinese in warlike matters that, though they have been acquainted with the use of gunpowder for some centuries, they revert, in the examination of military candidates, to the weapons of the ancients, and that while theoretically they are great strategists, strength and skill in the use of these same weapons are the only tests required for commissions.

CHAPTER VI.

FOOD AND DRESS.

IN a country covering so large an area as China, with every variety both of climate and soil, it is difficult to generalize on such a subject as the food of the people. And yet in China, owing to the homogeneousness of the inhabitants, there is less difference in this respect than might be expected. To begin with, the staff of life in China is rice. It is eaten and always eaten, from north to south and from east to west, except among the very poor people in some of the northern non-rice-producing provinces, where millet takes its place. In all other parts, the big bowl of rice forms the staple of the meals eaten by the people, and is accompanied by vegetables, fish, or meat, according to the circumstances of the household.

Among some people there is a disinclination to eat meat owing to the influence of Buddhism, which teaches the doctrine of the transmigration of souls, and devout followers of that sect naturally avoid partaking of the flesh of any animal, which might possibly have been their dearest deceased friend or relation in another form of existence. But the more general reason for the preference of vegetables to meat is that they are cheaper. Immense quantities of cabbages, onions, garlic, carrots, cucumbers, tomatoes, and other kinds of vegetables are grown all over the southern provinces of the empire, and there are few families so poor as not to be able to give a relish to their meals by the use of some one or more of these.

At the cottage meal, a basin about the size of a small breakfast-slop-basin is placed opposite each person, and by the side a pair of chop-sticks, while in the middle of the table stands a big bowl of steaming rice. Each person fills his basin from this bowl, and, holding it up to his chin with his left hand, he shovels its contents into his mouth with his chop-sticks with astonishing rapidity. The chop-sticks are held between the first and second, and the second and third fingers; and constant practice enables a Chinaman to lift up and hold the minutest atoms of food, oily and slippery as they often are, with the greatest ease. To most foreigners their skilful use is well nigh impossible,

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and at the houses of officials and others who are in the habit of entertaining "foreign devils," it has now become the practice, in deference to our awkwardness, to furnish us with knives and forks. But to return to the small cottage dinner. Dotted about on the table are small bowls containing vegetables, or fish, or meats, as the case may be, chopped up fine, and seasoned with soy and other sauces. Each diner helps himself as he is inclined from these common dishes with his chop-sticks between his mouthfuls of rice, and washes all down either with tea or warm water. Cold water is never drunk, as it is considered to be unwholesome.

The meats most commonly eaten are pork, mutton, goats' flesh, and beef, besides fowls, ducks, and pheasants, and, in the north, deer and hares. But in some parts of the country it must be confessed that less savoury viands find their places on the dinner-table. In Canton, for example, dried rats have a recognized place in the poulterers' shops, and find a ready market, not only among those who have a taste for them, but also among people who have a tendency to baldness, the flesh of rats being considered an effectual "hair-restorer." Horse-flesh is also exposed for sale, and there are even to be found dog and cat restaurants. Describing from personal acquaintance one of these establishments, Archdeacon Gray says in his "China," "The flesh is cut into

small pieces, and fried with water-chestnuts and garlic in oil. In the window of the restaurant, dogs' carcasses are suspended, for the purpose, I suppose, of attracting the attention of passengers. Placards are sometimes placed above the door, setting forth that the flesh of black dogs and cats can be served up at a moment's notice. On the walls of the dining-room there are bills of fare. The following is a translation of one :—

Cat's flesh, one basin	...	...	...	10 cents.
Black cat's flesh, one small basin			...	5 „
Wine, one bottle	...	...	...	3 „
Wine, one small bottle ..		...	...	1½ „
Congee, one basin	...	...	...	2 cash.
Ketchup, one basin	...	...	...	3 „
Black dog's grease, 1 tael		...	...	4 cents.
Black cat's eyes, one pair		...	...	4 „

All guests dining at this restaurant are requested to be punctual in their payments."

The flesh of black dogs and cats, and notably the former, are preferred as being especially nutritive ; and on a certain day in the beginning of summer it is customary, in the south of China, for people to partake of dog's flesh to fortify themselves against the coming heat, and as a preventative against disease. In the province of Shantung, dog-hams are cured and exported. But the price of these makes their general use prohibitory, and places them within the reach only of wealthy gourmets, who have a taste

for this particular food. In the immense encyclopædia compiled under the direction of the Emperor K'ang-he there is a receipt for hashed dog, which, by the number of condiments, the quantity of wine, and profusion of adjuncts which are prescribed, indicates that it was made by some one who liked a good dish, and disliked the taste of dog.

Among the wealthier classes the use of rice is diminished in proportion to the increased quantity of meat or fish eaten, and at a dinner-party of the better kind it scarcely finds a place. On such an occasion the table is spread with what in Russia would be called Zakuska, or *dinette*, consisting of numbers of small dishes containing fruits—fresh, dried, and candied; chopped eggs; ham, and other tasty morsels. The feast begins by the host pouring out a libation, and then taking wine generally with his guests, who raise the small wine-cups, which are not much bigger than thimbles, to their lips with the right hand, touching them with the left, and drink off the contents. Next follows a succession of courses, each consisting of a single dish, between each of which pipes are handed round and a few whiffs enjoyed. Frequently the dinner is enlivened by the presence of singing-girls, or a play is performed for the amusement of the guests. In the absence, however, of all such attractions the game of Ch'ai-mei, the Italian Mora, sometimes serves to make the interval between

the courses seem shorter. Mr. Giles, in his "Chinese Sketches," gives the following *menu* of a dinner which gives a good idea of the sort of viands offered by a Chinese gentleman to his guests:—

"Sharks' fins, with crab sauce.
Pigeons' eggs stewed with mushrooms.
Sliced sea-slugs in chicken broth, with ham.
Wild duck and Shantung cabbage.
Fried fish.
Lumps of pork fat fried in rice-flour.
Stewed lily-roots.
Chicken mashed to pulp, with ham.
Stewed bamboo-shoots.
Stewed shell-fish.
Fried slices of pheasant.
Mushroom broth.

Remove—Two dishes of fried pudding—one sweet, the other salt.

Sweetened duck.
Strips of boned chicken fried in oil.
Boiled fish, with soy.
Lumps of parboiled mutton fried in pork fat."

Frogs form a common dish among poor people, and are, it is needless to say, very good eating. They are caught with a rod and line, with a young live frog lately emerged from the tadpole stage, as bait. The young frog which is tied on to the line, is bobbed up and down in the water, and it is as a result of their snapping at it, that its elders are jerked out on to the bank. In some parts of the country locusts and grasshoppers are eaten. At T'ien-tsin, men may commonly be seen standing at the corners of the

streets frying locusts over portable fires, just as among ourselves chestnuts are cooked at the curbstone. Ground-grubs, silkworms, and water-snakes are also occasionally treated as food.

The sea, lakes, and rivers, abound in fish, which are caught in almost as many ways as there are found different species. Cod, mackerel, soles, shark, herring, shad, mullet, crabs, tortoises, turtles, prawns, craw-fish, shrimps, etc., are yielded up by the ocean, while the lakes, ponds, and rivers swarm with carp, tench, eels, perch, bream, and other kinds. As fish forms a staple food of the people, there is every inducement to perfect the fisherman's art, and the natural ingenuity of Chinamen has enabled them to secure the greatest quantity of fish with the least possible trouble. The net and line are generally used; but in places where it is difficult to drag a net, or where the fish do not easily yield themselves up as victims to the line, they bring other agencies to bear. On some rivers and lakes, cormorants are the chosen instruments for landing the prey. The fisherman launches his raft, which is about two and a half feet wide and about twenty feet long, carrying on it three or four cormorants and a basket for the fish. Each cormorant has a ring loosely fastened round its neck, and when the man has paddled the raft into a likely spot he gently pushes one of the birds into the water. The bird instantly dives, and, having caught its prey,

rises to the surface and swims towards the raft. As it approaches, the man throws a landing-net over both the bird and the fish, and lifts them on the raft. Great pains are taken in training the cormorants, and it is seldom that they refuse to obey their master. Occasionally they show considerable intelligence, and two or three have been known to help to secure fish too large for a single bird.

On some rivers, fishermen use at night a long, low boat, having a white varnished board inclining from the side to the water. As the boat is propelled along in the moonlight, a stone which is towed alongside, of course below the surface, makes a rushing noise which so alarms the fish that, attracted by the varnished board, they spring at it, and generally over it into the boat. The fear felt by fish at noise and the attraction they feel for light are well known, and trading on these peculiarities, Chinamen drive them, by beating the water, into nets set for their reception. Sometimes, at night, a circular net is thrown off from boats. In the centre, a boat is stationed, on the bows of which a bright fire is kept burning. The other boats surround the outside of the circle at some little distance, and their occupants beat the water with bamboo poles. The fish, frightened by the noise, and attracted by the fire, swim into the net, and their fate is sealed. Spearing fish with tridents is also common, and sharp, unbaited

hooks, attached to lines fastened to floating buoys, are thrown into lakes and rivers, so as to catch any fish which may swim against them.

All fishing-boats of any size have tanks of water on board, into which the fish are thrown the instant they are caught, and are thus carried fresh to market, where the same care is generally taken to keep them alive until they find purchasers. But Chinamen are not content to depend entirely on the open water for their supply of fish. They breed large quantities themselves. The spring tides bring up the rivers fish, which deposit their spawn among the grass and rushes growing at the edge of the water. So soon as the young fish appear, they are caught in nets, and put into tanks in boats, where they are most carefully fed and tended until they are large enough to be transferred to the ponds prepared for them. Here they are fed with paste and the yolks of hard-boiled eggs, until they are drawn out to repay their nurses for the trouble they have had in rearing them.

Oysters and cockles are also regularly fished for, and form a common article of food, and so with mussels, which, however, are sometimes turned into another source of gain. When fresh caught, minute images of Buddha are put into the shells, and the mussels are thrown into ponds, where they are allowed to remain for some time. On being fished

up again and opened, the little images are found covered with a coating of mother-of-pearl, and, in this state, have a ready sale among the superstitious. In the same way artificial pearls are produced.

The same care in the production of fish is extended to that of ducks and poultry. Not only are ducks bred in great quantities in the usual way, but eggs are artificially hatched in immense numbers. As soon as the ducklings make their appearance, they are sold to men who make it their business to rear them and prepare them for the market. Many thousands are often to be seen in the establishments of these traders. Sometimes the purchaser is owner of a duck-boat, on which he keeps his numerous broods. Once or twice a day he lands them on the river-bank to feed, and they soon learn to walk without hesitation along a plank between the boat and the shore. Immense quantities are thus reared on the rivers in China, as an instance of which Archdeacon Gray mentions that, after a severe typhoon at Canton in 1862, during which a number of duck-boats were upset, the ducks released from captivity were so numerous, "that for upwards of a mile the surface of the Canton river was crowded with them." Poultry-farms are also numerous and large. The eggs are never eaten as among ourselves, but, when intended for the table, are boiled hard and preserved by one of several processes until they are six weeks

or two months old, when they are considered ready for use.

No use whatever is made of cow's milk by the Chinese, though, occasionally, human milk is given to old people as a restorative. The Mongolians, however, drink it freely, and also make a kind of rancid butter from it of which they are very fond, a conclusive proof of the wide gulf which separates their tastes from ours.

In matters of dress, with one or two exceptions, the Chinese must be acknowledged to have used a wise discretion. They wear nothing that is tight-fitting, and make a greater difference between their summer and winter-clothing than is customary among ourselves. The usual dress in summer of a coolie is a loose-fitting pair of cotton trousers, and an equally loose jacket; but the same man in winter will be seen wearing quilted cotton clothes, or, if he should be an inhabitant of the northern provinces, a sheepskin robe, superadded to an abundance of warm clothing intermediate between it and his shirt. By the wealthier classes, silk, linen, and silk gauze are much worn in the summer, and woollen or more or less handsome fur clothes in the winter. Among such people it is customary, except in the seclusion of their homes, to wear, both in summer and winter, long tunics coming down to the ankles. Often these are fastened round the waist by a belt, to which are

attached a number of ornamental appendages, such as a purse, snuff-bottle, tobacco-pouch, etc. The sleeves of the tunics are made long enough to cover the hands, and partly serve the purpose of pockets. The expression "a sleeve-full of snuff" is not at all uncommon in Chinese poetry, and small editions of books, especially of the classics, are called "sleeve-editions," in reference probably to the practice, common to candidates at the examinations, of concealing "cribs" in their sleeves.

In summer, non-official Chinamen leave their heads uncovered, and, though thus unprotected from the effects of the sun, do not seem to suffer any inconvenience from the great heat. Occasionally coolies doing heavy work, fasten a fan so as to ward off the sun's rays by means of their queues, which are then wound round their heads, instead of being allowed to hang down the back in the ordinary way.

The dress of the mandarins is strictly defined by sumptuary laws, and their ranks are distinguished by badges worn on the breast and back of their robes, and by the knobs or buttons fixed on the tops of their caps. The civilian badges are representations of birds; while those worn by military men, as indicating the fierceness of their nature, are likenesses of beasts. Thus the first of the ten civilian ranks wears a Manchurian crane; the second, a golden pheasant; the third, a peacock; the fourth, a wild goose; the fifth,

a silver pheasant; the sixth, a lesser eyret; the seventh, a mandarin duck; the eighth, a quail; the ninth, a long-tailed jay; and the tenth, an oriole The military officers have only nine insignia, which are as follows:—First, the unicorn; second, the lion; third, the leopard; fourth, the tiger; fifth, the black bear; sixth, the mottled bear or tiger cat; seventh, the tiger cat; eighth, the seal; and ninth, the rhinoceros.

Since the establishment of the present dynasty, distinguishing buttons have been added to the caps of both civil and military mandarins, and these are distributed among the nine ranks in the following order:—The first two, red coral; the third, clear blue; the fourth, lapis lazuli; the fifth, quartz crystal; the sixth, opaque white stone; and the last three, gilt. In cases where the same coloured stone is worn by two ranks, that on the cap of the inferior one is carved, the Chinaman having the taste to consider the plain stone the most distinguished. In the same way, the Emperor wears a pearl on his cap, and this, together with the remainder of his attire, is quite plain and unadorned. On the approach of summer an edict is issued fixing the day upon which the summer costume is to be adopted throughout the empire, and again, as winter draws near, the time for putting on the winter-dress is announced in the same formal manner. Fine straw or bamboo forms

the material of the summer-hat, the outside of which is covered with fine silk, over which again falls a tassel of red silk cords from the top. At this season also the thick silk robes and heavy padded jackets worn in winter are exchanged for light silk or satin tunics. The winter-cap has a turned-up brim, and is covered with satin, with a black cloth lining, and, as in the case of the summer-cap, a tassel of red silk covers the entire crown.

The wives of mandarins wear the same embroidered insignia on their dresses as their husbands, and their style of dress, as well as that of Chinese women generally, bears a resemblance to the attire of the men. They wear a loose-fitting tunic which reaches below the knee, and trousers which are drawn in at the ankle after the bloomer fashion. On state occasions they wear a richly embroidered petticoat coming down to the feet, which hangs square both before and behind, and is plaited at the sides like a Highlander's kilt. The mode of doing the hair varies in almost every province. At Canton, the women of the people plaster their back-hair with a kind of bandoline into the shape of a teapot handle, and adorn the sides with pins and ornaments, while the young girls proclaim their unmarried state by cutting their hair in a fringe across their foreheads after a fashion not unknown among ourselves. In most parts of the country, flowers, natural when obtainable, and arti-

ficial when not so, are largely used to deck out the head-dresses, and considerable taste is shown in the choice of colours and the manner in which they are arranged. Thus far there is nothing to find fault

TYPES OF CHINESE GIRLS.

with in female fashion in China, but the same cannot be said of the way in which they treat their faces and feet. In many countries the secret art of removing traces of the ravages of time with the paint-brush

has been and is practised; but by an extravagant, and to European eyes hideous, use of pigments and cosmetics, Chinese girls not only conceal the fresh complexion of youth, but produce those very disfigurements which furnish the only possible excuse for artificial complexions. Their poets also have declared that a woman's eyebrows should be arched like a rainbow or shaped like a willow-leaf, and the consequence is that, wishing to act up to the ideal thus pictured, Chinawomen, with the help of tweezers, remove all the hairs of their eyebrows which straggle the least out of the required line, and when the task becomes impossible even with the help of these instruments, the paint-brush or a stick of charcoal is brought into requisition. Altogether the face of a bedizened Chinese lady is a miserable sight. The ghastly white of the plastered complexion, the ruddled cheeks, the artificial eyebrows, and the brilliantly painted lips may, as the abstract picture of a poet's brain, be admirable, but when seen in the concrete, can in no sense be called other than repulsive. A comparison of one such painted lily with the natural, healthy complexion, bright eyes, laughing lips, and dimpled cheeks of a Canton boat-girl, for example, is enough to vindicate nature's claim to superiority over art a thousandfold.

But the chief offence of Chinese women is in the matter of their feet. Even on the score of fashion

it is difficult to excuse a practice which in the first instance causes great and continued pain, and affects injuriously the physique of the victims during the whole of their lives. Various explanations are current as to the origin of the custom of deforming

the women's feet. Some say that it is an attempt servilely to imitate the peculiarly shaped foot of a certain beautiful empress; others that it is a device intended to act as a restraint on the gadding-about tendencies of women. But, however that may be,

the practice is universal, except among the Manchoos and the Hakka population at Canton. The feet are first bound when the child is about five years old. The four smaller toes are bent under the foot, and the instep is forced upwards and backwards. At the

same time, the shoes worn having high heels, the foot becomes as it were clubbed and loses all elasticity. The consequence is that the women walk as on pegs, and the calf of the leg, having no exercise, shrivels up. The degree of severity, however, with which the feet

are bound, differs widely in the various ranks of society, and women in the humbler walks of life are often able to move about with ease. Most ladies, on the other hand, are practically debarred from walking at all, and are dependent on their sedan-chairs, and sometimes even on the backs of their attendants, for all locomotion beyond their own doors. But even in this case habit becomes a second nature, and fashion triumphs over sense. No mother, however keen may be her recollection of her sufferings as a child, or however conscious she may be of the inconveniences and ills arising from her deformed feet, would ever dream of saving her own child from like immediate torture and permanent evil. Further, there is probably less excuse for such a practice in China than in any other country, for the hands and feet of both men and women are naturally small and finely shaped. But there is no idol which it is more difficult to overthrow than established custom, and there must needs be a complete revolution in the national tastes and ideas before the much-persecuted Chinese women will be allowed free use of the very pretty feet with which nature has endowed them.

The male analogue of the women's compressed feet is the shaven forepart of the head and the plaited queue. The custom of thus treating the hair was imposed on the people by the first emperor of the present dynasty (1644). Up to that time the Chinese

CALIFORNIA.

had allowed the hair to grow long, and were in the habit of drawing it up into a tuft on the top of the head. The introduction of the queue at the bidding of the Manchurian conqueror was intended as a badge of conquest, and as such was at first unwillingly accepted by the people. For nearly a century the natives of outlying parts of the empire refused to submit their heads to the razor, and in many districts the authorities rewarded converts to the new way by presents of money. As the custom spread, these bribes were discontinued, and the converse action of treating those who refused to conform with severity, completed the conversion of the empire. At the present day every Chinaman who is not in open rebellion to the throne shaves his head, with the exception of the crown, where the hair is allowed to grow to its full length. This hair is carefully plaited, and falls down the back, forming what is commonly known as the "pig-tail." Great pride is taken, especially in the south, in having as long and as thick a queue as possible, and when nature has been niggardly in her supply of natural growth, the deficiency is supplemented by the insertion of silk in the plait. The northerners are less given to this form of vanity than their southern brethren, and are as a rule content only to tie the ends of the queue plaits with a piece of silk. But among all classes great value is attached to the possession of the queue, and

in the commonest forms of abuse there is generally claimed for the object of opprobrium an additional title to infamy in the assertion that he is *woo peen*, "tail-less."

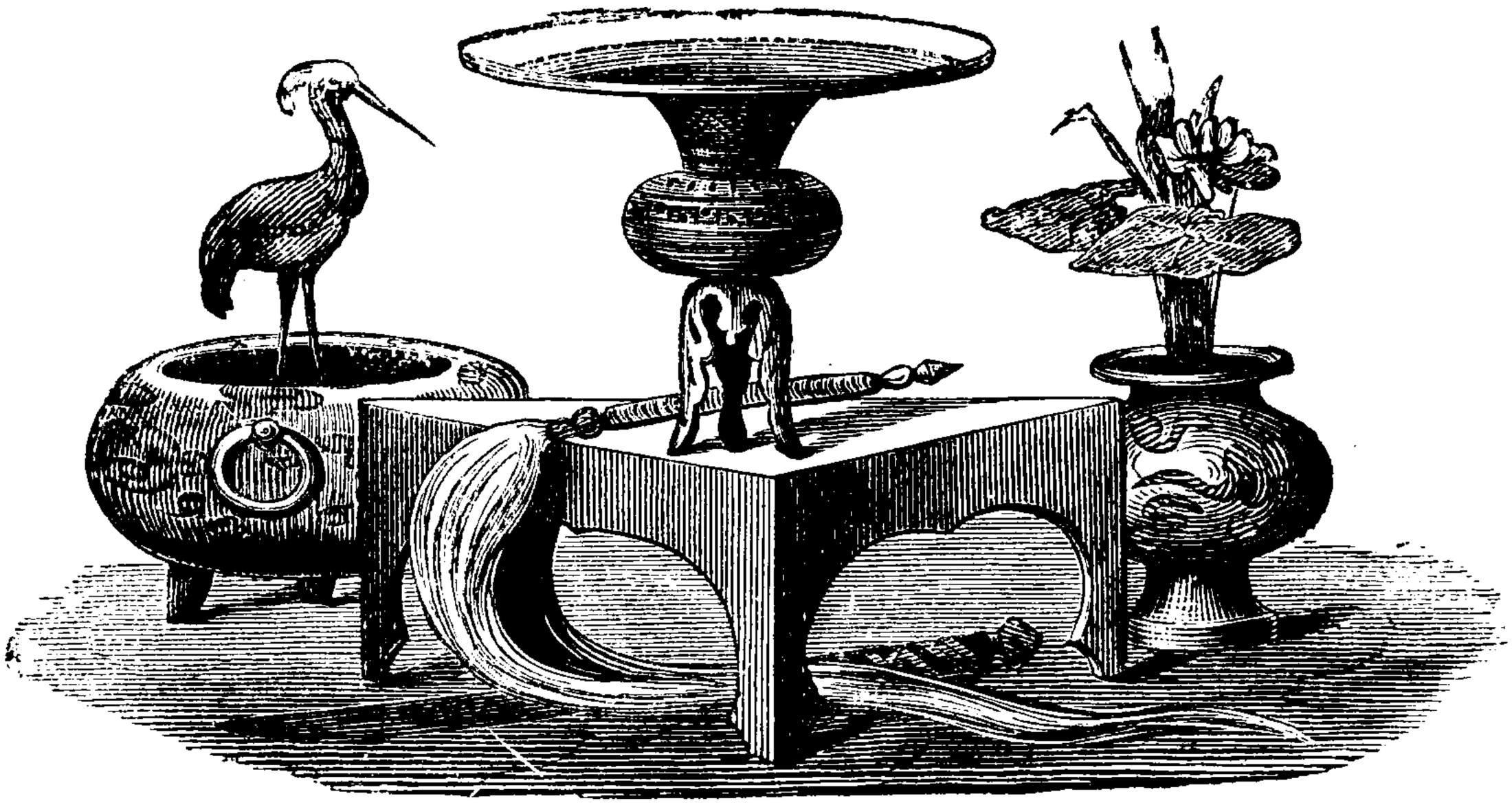
As a general rule the head is shaved about once in

ten days, though men who are particular as to their appearance do not allow their hair to grow half that time. As it is impossible for a man to shave his own head, the barber's trade is a large and flourishing one, and is carried on in shops, and in the streets by

itinerant barbers, who carry suspended at the two ends of bamboos slung on their shoulders, all the implements of their calling, together with stools for the customers to sit upon during the operation. Among the rich it is customary to summon a barber to their houses, and to most large yamuns there is a

member of the fraternity attached, who gains his livelihood by keeping the heads of the occupants in order. The Chinese razor consists of a short blade, somewhat in the shape of a rounded isosceles triangle, the long side being the edge. Hot water instead of soap is used to facilitate the operation of shaving,

which is extended to the down on the cheeks. A Chinaman's face is singularly devoid of hair. Whiskers are very seldom seen, and the moustache is only allowed to grow after a man has arrived at the age of forty or upwards. On the occasion of the death of a near relative, it is customary to neglect shaving the hair for three months as a sign of mental distraction, and on the death of an emperor an edict is usually issued forbidding barbers to ply their trade for a space of a hundred days.



CHAPTER VII.

AGRICULTURE.

BUT though trade practically holds its place as next in estimation to the mandarinate, in theory it should follow both husbandry and the mechanical arts. From time immemorial the Chinese have held agriculture in the highest esteem as being the means by which the soil has been induced to supply the primary want of the people of the empire—food. All land is held in freehold from the Government, and principally by clans, or families, who pay an annual tax to the Crown amounting to about one-tenth of the produce. On the death of the proprietor of a property, it descends to his eldest son, but his succession is hampered by the law, which permits all his younger brothers and their families to settle on parts of the inheritance. Very often an arrangement

is arrived at by which the cadets are bought off, but otherwise the heir has to submit, *nolens volens*, to their presence. On the occasion of a property changing hands, the fact has to be registered at the office of the district magistrate, and the new owner becomes responsible for the payment of the Crown-tax. So long as this tax is paid regularly, the owner is never dispossessed, and a property thus remains in the hands of a clan and family for many generations.

In order to see that farming-operations are properly conducted, agricultural boards are established in almost every district, consisting of old men learned in agriculture. By these veterans a careful watch is kept over the work done by the neighbouring farmers, and in case of any dereliction of duty, or neglect of the prescribed modes of farming, the offender is summoned before the district magistrate, who inflicts the punishment which he considers proportionate to the offence. It is illustrative of the mechanical ingenuity of the Chinese, as well as of their absence of scientific knowledge, that their appliances for irrigating the fields and winnowing the corn are excellent, while those for getting the most out of the land are of a rude and primitive kind. The plough, which is generally drawn by a buffalo or ox, does scarcely more than scratch the surface, and even this is only used in the large fields, the farmers of small enclosures being content to break up the soil with

their hoes. Spades find no place among the weapons of farmers and gardeners, who know also nothing of wheelbarrows for agricultural purposes. A small harrow is used to break up the clods left by the plough or hoe, and a reaping-hook gathers in the crops which grow up from the scarcely turned soil. The absence of good farming in this respect naturally necessitates, in most parts, the constant employment of manure, which is applied frequently and in great quantities. The varieties are endless, being not only those of the kinds employed among ourselves, but consist also of the sweepings from the streets, feathers of birds, the refuse hair from barbers' shops, the remnants of exploded crackers, etc.

Of course, the climate and the nature of a district determine the kind of farming appropriate to it. Agriculturally, China may be said to be divided into two parts by the Yang-tsze Keang. South of that river, speaking generally, the soil and climate point to rice as the appropriate crop, while to the north lie vast plains which as clearly are best designed for growing corn. Over the huge tract of loess country in northern China, little or no cultivation is necessary, neither is the use of manure required. A sufficient scratching of the light friable soil to enable the farmer to sow his seed is all that is needed in favourable years to secure a good crop. But throughout nature there are always disadvantageous circumstances, or contin-

gencies, attached to otherwise exceptionally favoured spots. And this "Garden of China" is dependent for its fruits on the fall of frequent showers. Water runs so quickly through the soil, that all traces and effects of the heaviest rains soon disappear, and a constant succession of temperate downfalls forms, therefore, the kind of moisture best suited to it. When these fail, the crops fall off, and after dry seasons famine necessarily follows. The surface being far above the water-level, irrigation is next to impossible, and the soil, dried to a fine powder, blows away, leaving the seeds exposed to the destructive influences of the sun and wind. On the alluvial plain of Chih-li the crops are not as large as those gathered on the loess in a good year, but on the other hand they are not liable to the same extreme vicissitudes. Droughts are as severe in Chih-li as in Shanse, but the extremity of want occasioned by them is much more severely felt in the latter province, and in those others covered with loess, than in Chih-li. Millet and Indian corn are largely grown in the northern half of the empire as well as wheat and barley.

An entirely different system of agriculture is pursued in the cultivation of rice. The rice-fields are fenced in with low banks, the surface of soil being kept as much on a level as possible. Manure in large quantities is first of all strewn over the fields,

which are then flooded with water. When in this condition the farmer wades on to the ground with his plough and buffalo, and turns up the slush and mud until the manure has become thoroughly mixed with the soil. His next object is to discover, by means of his almanac, or by the advice of a fortune-teller, a propitious day for sowing his seed. This is not sown generally over the field, but in one corner of it, and the plants, as soon as they have grown to a sufficient size, are transplanted out in straight rows.

The necessity for a copious supply of water continues during the early growth of the plant, and as this supply is not by any means always obtainable from the usual resources of nature, artificial irrigation is largely resorted to. In securing the constant supply of water thus needed, the mechanical genius of the people has full play, and the contrivances invented and employed by them are ingenious and effective. If the difference of level between the supply of water, be it either a river or a pond, and the field to be irrigated, is but slight, a bucket held between two men, by ropes attached to its side, is commonly used. The men stand on the bank of the field, and by a constantly swinging motion fill the bucket and empty it on to the soil. When the difference of level is such as to make this plan impossible, a water-wheel and an endless chain-pump are used. This ingenious

contrivance is thus described by Mr. Doolittle:—"One end of the box in which the chain, or rather rope, and its buckets pass, is placed at an angle of forty-five degrees, more or less, with the river, canal, or pond, whence the water is to be brought upon the neighbouring fields. This box is open at the top and both ends, and made very strong and light, one man carrying the whole apparatus with ease on his shoulders. The chain, with its buckets, passes over a horizontal shaft, which is supported by two perpendicular posts. One or more persons, steadying themselves by leaning upon a horizontal pole four or five feet higher than the shaft, and by walking or stepping briskly on short radiating arms, cause it to revolve on its axis, bringing up the water, which pours out of the upper end of the box. The faster the men walk or step, the greater the quantity of water pumped up."

In some parts of the country, oxen or donkeys are employed to turn the water-wheels, by means of horizontal cogged wheels which turn the shaft over which the buckets pass. Occasionally, when practicable, a stream supplies the motive-power, which transports a portion of itself to the field above. When the supply of water has to be drawn from a well, an upright post, some ten or twelve feet high, is fixed near it, on which a long cross-beam is balanced. From one end of this beam hangs a bucket, while

on the other extremity is fastened a weight, generally a large stone, which is so regulated, that the only exertion required is to lower the bucket into the well. The stone at the end of the beam brings the bucket to the surface by its weight, and the water is then emptied into a conduit which carries it to the field or garden where it is required.

The crop of rice is generally fit to cut in a hundred days after the seed is put in. When it is cut, as it generally is, close to the ground, a sickle is used, and the sheaves are bound up and put into shocks, as corn is among ourselves; but in some parts of the country only the ears are reaped, and when this is the case, the reaper drags after him a basket on a small wheeled truck, into which he throws the ears as he severs them with a knife.

The act of threshing is performed in different ways, in different parts of the country. Sometimes the thresher takes a double handful of the corn, and strikes it against the bars of an open frame in such a way that the grain falls through to the ground; sometimes, instead of an open frame, a tub is used, against the inside of which the corn is struck. In other places the corn is carried to a carefully swept threshing-floor, and is then threshed out with flails. Not unfrequently, also, the corn is trodden out by buffaloes, mules, or ponies, or is separated from the ear by means of rollers drawn by beasts of

draught. Winnowing, in its most primitive form, is practised by many of the smaller farmers. A windy day is chosen to throw the grain and husks up in the air from the threshing-floor, with the usual result. But quite as generally, machines, not unlike those in use among ourselves are used. Most of these are turned by hand, but others draw their motive power either from water-wheels, or from oxen or donkeys. The mills for grinding the corn are worked by the same agencies. Tobacco, beans, tea-oil, sweet potatoes, turnips, onions, fruits, and tea, are among the best-known products of Southern China.

The tea-plant, which resembles a whortleberry, is grown from seed which is gathered in the winter months, and dried in the sun. In the beginning of the following spring the seeds are moistened and dried again, until they begin to sprout, when they are lightly covered with earth. So soon as the plants have grown four or five inches in height they are transplanted to the plantations, where they are arranged in rows at a distance of two or three feet apart. No manure is used in the cultivation, but great care is taken to keep the ground clear from weeds. The blossom is white, and is not unlike the orange-flower, and blooms in November. The plant itself, which is an evergreen, is allowed to grow to heights varying with the necessities of the plantations. In high and exposed positions, the plant is kept low, that it may

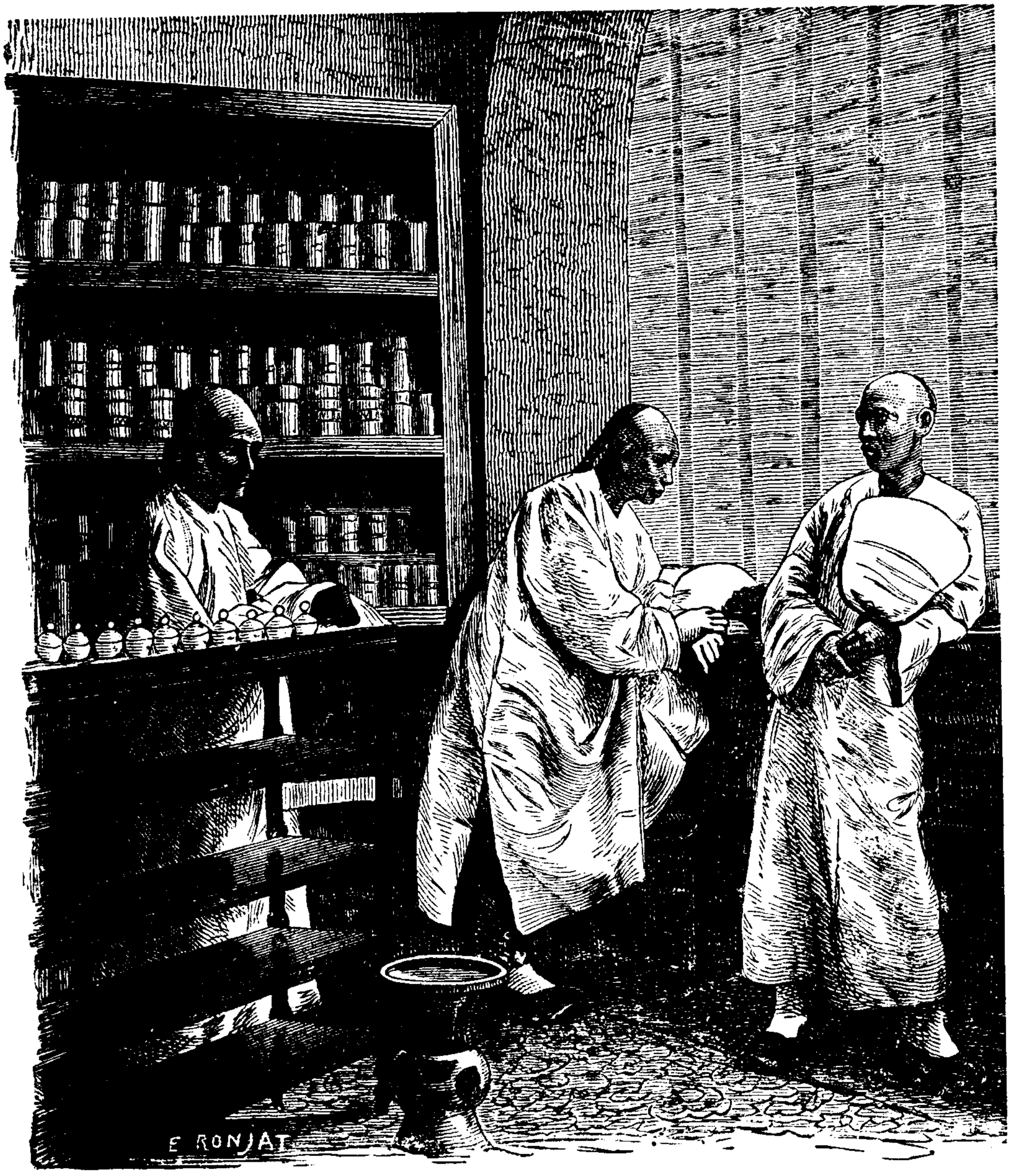
avoid injury from storms and wind, while in more sheltered places it reaches the height of six or eight feet. The first crop of leaves is gathered from it at the end of the third year, but care is taken not to exhaust the plant by stripping it too closely. Thrice in the year the leaves are picked, in the third, fifth, and eighth months. The best leaves are the young ones, and, as the youngest are first picked, the earliest gathering is the best. Women and children are mainly employed in this work. Having been first dried in the sun, the leaves are then trodden out by naked-footed labourers, in order to break the fibres and extract the moisture. This done, they are heaped up and allowed to heat for some hours, until they have become a reddish-brown colour. They are next rolled up by the hand, and are afterwards again exposed to the sun should the weather be propitious, but, if not, they are slowly baked over charcoal fires.

With this process their preparation for the market is complete, and they pass from the hands of the growers to those of the native merchants. By these purchasers they are carefully sifted, the leaves of different sizes and ages are separated, and the stems and damaged leaves are removed. They are then thoroughly dried in iron pans over slow fires, and are shipped to Europe and America. These processes differ slightly in the case of some teas, but they are

all dried, trodden on, baked, and rolled, excepting green tea, which is not dried in the sun, but is fired, and is rubbed with the hands instead of being trodden on. The principal kinds of tea exported are Congou, which is grown in the provinces of Hoonan and Kwang-tung; Souchong, the best of which is pro-

duced in the north-eastern part of the province of Fuh-keen; Flowery Pekoe and Oolong, or "Black Dragon," which also come from Fuh-keen; scented Orange Pekoe and scented capers from Kwang-tung and Fuh-keen; and green tea from the neighbourhood

of Wooyuen in Gan-hwuy. Tea is drunk universally throughout the empire by all except those who are too poor to buy it; but this was not always the case. In



some places, as at Hang-chow, for example, wine-shops used to be as numerous as tea-shops are now. To the honour of the temperance of the people it is to

be said, that when tea-shops were first introduced, they were received with such favour, that the publicans had to shut up their establishments. The price of teas in the country varies enormously, the common kinds being very cheap, while some of the choicest sorts fetch among native epicures such prices as make the export of them impossible. The orthodox way of making tea is to put a pinch of the leaves into a cup and to pour boiling water on them, the drinker being protected from swallowing the leaves by an inverted saucer, which covers the cup, and which is so held as to keep back the leaves during the act of drinking. Among servants and the poorer classes, however, when tea has to be made for a number of persons, tea-pots are used, and the landlords of way-side inns, and charitable people who seek to win for themselves a happy future, by attending to the comforts of travellers here on earth, provide at stations along the high-road brews of the compound in large vessels.

In point of antiquity the use of tea cannot compare with the cultivation of silk. History tells us that Se-ling-she, the wife of Shin-nung (2737–2697 B.C.), was the first spinner of silk and weaver of cloth, for which discovery she has been canonized, and is annually worshipped on a certain day in the ninth month. On that occasion the empress and her ladies worship at her shrine, and just as the emperor sets an example

of industry to the agriculturists throughout the empire, by ploughing a piece of land at the opening of spring, so the empress and her court stimulate the busy fingers of Chinese housewives, by going through the form of collecting mulberry-leaves, feeding the palace silk-worms, and winding off some cocoons of silk.

The eastern central and southern provinces of the empire are the home of the silk industry. There the mulberry-trees flourish, and there the climate best suits the insects. Great care is taken by the breeders in the choice and matching of the cocoons, and unhealthy or in any way deformed moths are destroyed so soon as they free themselves from their shells. "The number of eggs which one moth lays," says Archdeacon Gray, "is generally five hundred, and the period required for her to perform so great a labour is, I believe, about seventy-four hours. The females often die almost immediately after they have laid their eggs, and the males do not long survive them. The egg of the silk-worm, which is of a whitish or pale ash-colour, is not larger than a grain of mustard-seed. When eighteen days old the eggs are carefully washed with spring-water. The sheet of coarse paper or piece of cloth on which they are laid, and to which they adhere, is very gently drawn through spring-water contained in a wooden or earthenware bowl. During the autumnal months

the eggs are carefully kept in a cool chamber, the sheets of paper or pieces of cloth being suspended back to back from bamboo-rods, placed in a horizontal position. In the tenth month of the Chinese year . . . the sheets are rolled up, and then deposited in a room, which is well swept, and free from all noxious influences. On the third day of the twelfth month the eggs are again washed, and then exposed in the air to dry. In the spring of the year, the eggs being now ready to be brought forth, the sheets are placed on mats, and each mat placed on a bamboo shelf, in a well-swept, and well-warmed chamber, containing a series of shelves arranged along the walls. The shelves are almost invariably made of bamboo, the wood of which emits no fragrance, aromatic wood being especially avoided as unsuitable for the purpose."

As soon as the worms are hatched they are carefully tended and fed. Twice every hour during the first few days of their existence, they are given chopped mulberry-leaves. Gradually this number of meals is reduced to three or four in the day, when occasionally green-pea, black-bean, or rice-flour is mixed with their staple food. On the fourth or fifth day of their lives they fall into a sleep known among the Chinese as the "hair sleep," which lasts for twenty-four hours. Twice again, after similar periods, they enjoy long slumbers, and on the twenty-second day a deep sleep

of still longer duration overtakes them. During these periods of rest the worms cast their skins, and finally reach their full size at the end of a month, when they appear of a deep yellow colour, and about the thickness of a man's little finger. After arriving at maturity the worms cease to eat, and begin to spin. As the silk issues from their mouths they move their heads from side to side, and thus envelop themselves in cocoons. When completely enclosed they fall into a state of coma, and become chrysalides. The shelves on which they are arranged are then placed near a fire to kill the chrysalides, which, when accomplished, the silk is unwound and the chrysalides are eaten.

As many superstitions surround the cultivation of silkworms as encumber every other occupation in China, and, as might be expected, most of them are founded on natural coincidences. Such are the beliefs based on the silkworm's love of cleanliness, that persons, before entering the room where they are kept, should be sprinkled with water in which mulberry-leaves have been soaked; that no fish should on any account be brought into the chamber; that no woman who is pregnant or who has lately become a mother should have anything to do with them; and that no one smelling of wine, ginger, garlic, or anything aromatic, should approach them. Speaking generally, the male principle is

believed to be congenial to them, and the female principle to be the reverse. If this be really so, they are most unfortunate insects, since they are attended to almost exclusively by women and girls. They are said also to be peculiarly susceptible to thunder, and to all sudden and violent noises.

The looms for weaving the silk are simple in construction, and are similar to the hand looms used in Europe. The principal seats of the silk manufacture are Soo-chow, Hang-chow, Nanking, and Canton. The three first-named places are noted for the beauty of their silk stuffs, and they are those from which the imperial palace receives its annual stores of silks and satins. The number of different qualities and patterns they produce is marvellous. In a collection recently made by the Commissioner of Customs at Shanghai, he succeeded in bringing together four hundred different specimens from the looms of these and other neighbouring cities. Canton is famous for its gauzes, and Pak-kow, in the province of Kwang-tung, for its crape shawls.

Besides the cultivated silkworms, there is, in less favoured parts of the empire, a kind known as "the wild silkworm," which feeds as surrounding circumstances determine, on either the leaves of the pepper-tree, or the ash, or a particular kind of oak. This species is far less manageable than its mulberry-fed relative, and is infinitely more hardy. Much less

trouble is bestowed on the worms by the breeders, but though the return of silk they yield is considerable, it is not to be compared with the other kind, either for beauty or fineness. In the province of Shantung, a great quantity of Nankeen silk is made from the cocoons spun by the "wild silkworms" of that province, and in Sze-chuen a large trade is carried on in silk similarly manufactured. Though inferior in quality to that grown in eastern China, yet in strength and durability Sze-chuen silk is far superior, and is able to compete successfully with it in the market. Being purely a Chinese product, silk was introduced into Europe by its native name (Sze), which it still retains under a guise sufficiently flimsy to leave it quite recognizable. The same is the case with satin (Sze-tun), and tea (Tê).

Another product which is peculiar to China is white insect wax. This curious substance is produced exclusively in the prefecture of Kea-ting Foo, in Sze-chuen, the climate of which district appears to favour the propagation of the disease, which is believed by the natives to be the cause of the secretion of the wax. This belief is supported by the fact that, in the districts where the insects breed, only a small quantity of wax is made, and experience has therefore taught the natives the advantage of breeding the insects in one district and removing them to another to produce the wax. The neighbourhood of

Keen-chang, in the south of the province, has been found most suitable for breeding-purposes, and it is there, therefore, that the breeding-processes are carried on, on a particular kind of evergreen tree, with large and ovate leaves. At the end of April, the breeders start, each with a load of the insects' eggs, for the district of Kea-ting Foo, a journey which, when made on foot, occupies about a fortnight. The road between the two districts is very mountainous, and as exposure to the heat of the sun would hatch the eggs too rapidly, the men travel only by night. At Kea-ting Foo, the eggs are eagerly bought up, and are at once put upon the wax-tree. "When the egg balls are procured," writes Baron Richthofen, "they are folded up, six or seven together, in a bag of palm-leaves. These bags are suspended on the twigs of the trees. This is all the human labour required. After a few days the insects commence coming out. They spread as a brownish film over the twigs, but do not touch the leaves. The Chinese describe them as having neither shape, nor head, nor eyes, nor feet. It is known that the insect is a species of coccus. Gradually, while the insect is growing, the surface of the twigs becomes encrusted with a white wax; this is the wax. No care whatever is required. The insect has no enemy, and is not even touched by ants. In the latter half of August, the twigs are cut off and boiled in water, when

the wax rises to the surface. It is then melted and poured into deep pans. It cools down to a translucent and highly-crystalline substance. Two taels weight of eggs produce from two to three catties[1] of wax."

[1] A Tael = 1½ oz., and a Catty = 16 Taels.

CHAPTER VIII.

MEDICINE.

THE medical art in China has a long ancestry, and dates back to the time when Hwang-te is said to have invented music and many other arts which added to the elegancies and comforts of life. The prevalence of disease and death among his subjects so affected him that, it is said, he wrested from nature a knowledge of the operations of her opposing principles, and of the virtues of herbs and other medical remedies. The results of these studies he embodied in a work entitled the *Nuy-king*, or the "Classic of the Interior," which contained such a fund of medical knowledge that disease lost half its terrors, and the length of human life was extended.

Chinese authors assume, with that complete self-complacency which is common to them, that the wide medical knowledge which was imparted to the world by Hwang-te has since been so vastly increased that at the present time the science of medicine in China has reached its highest development. An acquaintance, however, with their medical practice and pharmacopœia completely dispels this delusion, and brings us face to face with the fact that their knowledge of medicine is entirely empirical, and is based neither on accurate observation nor scientific research. Of physiology, or of human and comparative anatomy, they know nothing. The functions of the heart, lungs, liver, kidneys, and brain are sealed books to them, and they recognize no distinction between veins and arteries, and between nerves and tendons. Their deeply rooted repugnance to the use of the knife in surgery, or to post-mortem examinations, prevents the possibility of their acquiring any accurate knowledge of the human frame, and their notion of the position of the various organs is almost as wild as their idea of their different functions; which is saying a good deal, when one recollects that they consider that from the heart and pit of the stomach all ideas and delights proceed, and that the gall-bladder is the seat of courage. So firmly is this last belief held, and so strange is the perversion of their ideas on the subject of the processes through

which all food has to go, that it is not uncommon for men desirous of gaining additional courage to devour the gall of savage beasts, and even of notorious murderers and rebels who have expiated their crimes at the hand of the executioner.

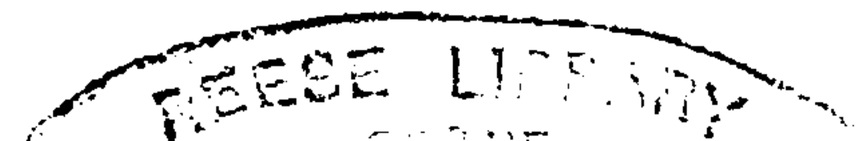
No Harvey has arisen in China to enlighten his countrymen on the circulation of the blood, and beyond having a general notion that it ebbs and flows, they know nothing of its movements. They even consider that there is a difference in the pulses on the two wrists, and not only this, but that there are differences to be observed in each pulse. And this they profess to account for by saying that the different parts of the pulse reflect the condition of the organs which they represent. For example, the pulse on the left wrist is believed to discover the state of the heart, small intestines, liver, gall-bladder, kidneys, and bladder; while that on the right wrist reflects the condition of the lungs, larger intestines, spleen, stomach, gate of life, and membranes of the viscera. There are, also, they consider, seven distinct indications, given by the pulse, of the approach of death, and each of the seven passions is represented by pulsations which may be distinguished.

Man's body is believed to be composed of the five elements—fire, water, metal, wood, and earth—all of which are mysteriously connected with the five planets, five tastes, five colours, five metals, and

five viscera. To keep these five antagonistic principles in harmony is the duty of the physician, and to restore the equilibrium when any one of them is in excess or deficiency is the main object of his endeavours.

The medical profession in China is in every sense an open one. There are no medical colleges, and no examination-tests exist to worry the minds of the would-be practitioners. And neither are diplomas asked for or granted. Any quack or the most ignorant bumpkin may become a practising physician, and by his success or non-success in the profession, he stands or falls.

Speaking generally, doctors in China may be divided into three classes—namely, those who have inherited prescriptions of merit; men who, having failed at the examinations, have taken to the study of medicine; and the merest quacks. This classification is intelligible when it is remembered that the practice of medicine is not based on any well-ascertained knowledge, but is simply empirical, and consists mainly in the use of herbs and vegetable medicines. Many an old woman in the country districts of England has as useful a pharmacopœia as the most prosperous Chinese doctors, who, however, supplement the more efficacious remedies they possess by others which have no remedial qualities at all. For example, among many herbal medicines, which un-



doubtedly are more or less tonics, we find that the same qualities are ascribed to stalactite, fresh tops of stag-horns, dried red-spotted lizards, silkworm moths, black and white lead, tortoise-shell, and dog's flesh. By the same stretch of the imagination the bones and teeth of dragons, oyster-shells, loadstone, talc, and gold and silver leaf are regarded as astringents; while verdigris, calcareous spar, catechu pearls, bear's gall, shavings of rhinoceros' horns, and turtle-shell, are used as purgatives. Elephant's skin and, with a certain consistency, ivory-shavings are considered to be antidotes to poison. It has been calculated by Dr. Henderson, that out of the whole Chinese pharmacopœia, three hundred and fourteen remedies are taken from the vegetable kingdom, about fifty from the mineral kingdom, and seventy-eight from the animal kingdom.

All these remedies, good, bad, and indifferent, are sanctioned by the medical board at Peking, which has, in the exercise of its wisdom, divided all diseases into eleven classes; viz., diseases of the large blood-vessels and small-pox; diseases of the small blood-vessels; diseases of the skin; diseases of the eye; of the mouth; of the teeth; of the throat; of women; of the bones; and fevers and cases arising from acupuncture. Fortunately for the people whose health is at the mercy of these ignorant professors of the art of healing, inflammatory diseases,

to which are attributable three-fifths of the mortality in England, are almost unknown in China, where, however, small-pox, phthisis, dysentery, and diarrhœa, rage almost unchecked by medical help, and skin diseases lay a heavy burden on the population. Of late, the practice of vaccination has begun to make way among the people, having been first introduced to their notice by a pamphlet on the subject which was translated into Chinese by Sir George Staunton. Previously, inoculation by putting the virus up the nose was employed, as it still is, by all, except those few who have been shown the better way by Sir G. Staunton. Cancer is by no means uncommon, and for this disease human milk is largely used. At the present time, the empress dowager is said to be suffering from this frightful malady, and it is stated that in her case the remedy referred to has been employed with the most beneficial results.

The scale of doctors' fees is low, being from about sixpence in the case of poor people to five shillings in the case of wealthy persons; but it will probably be considered that even this lower sum is more than an equivalent for the good likely to be gained from their advice. As a rule, when a lady is the sufferer, the doctor never sees his patient except in extreme cases, and is content to form his opinion of her ailment by feeling the pulses of her wrists, which are

allowed to appear beneath the screen behind which she sits or reclines. One of the most curious and dangerous extra-medicinal remedies used by the Chinese is acupuncture. This is generally resorted to in cases of chronic rheumatism or dyspepsia. For the first malady, the needle, either hot or cold, is thrust boldly into the joint or joints affected, and though valueless as a curative, it is at least less dangerous than when otherwise applied for dyspepsia. In such cases it is thrust into the abdomen, regardless of the injury which it is likely to do to the intestines and organs. Among people of western nations and constitutions, this reckless use of the needle would constantly produce serious if not fatal evils, but thanks to the phlegmatic temperament of Chinamen, it does not often lead to dangerous results. Occasionally patients are admitted to the foreign hospitals, suffering from injuries to intestines and liver inflicted by the needle, but these do not, as a rule, enter any more serious category than that of troublesome cases.

Madness is by no means uncommon in China, but it is less conspicuous than in western lands, owing to the repressive treatment which the patients receive. On the first symptom of violence, they are bound down and kept so until their strength fails them or death releases them from their bondage. When harmless, they are allowed to wander about, and in the northern provinces, where insanity seems to

prevail more than in the south, the wretched creatures, clothed or unclothed, may be met with on the roads and in the streets. On one occasion, the present writer saw a maniac lying by the way-side, in the midst of winter, without a particle of clothing upon him. Lunatic asylums are unknown, and the malady is so little recognized by the mandarins that madmen are held responsible to the law for their acts prompted by mania.

The ignorance prevailing among Chinamen of chemistry and anatomy makes their occasional post-mortem examinations valueless, as may be gathered from the following finding, lately reported in the *Peking Gazette*, in the instance of a suspected case of poisoning. "We find," wrote the coroners, "in the remains of Koh P'in-leen that there is no reddish exfoliation on the surface of the skull; that the upper and lower bones of the mouth, the teeth, jaw-bones, hands, feet, fingers, toes, nails, and joints are all of a yellowish-white colour; . . . through the remainder of the body the bones of all sizes are of a yellowish-white, showing no signs of the effects of poison; and our verdict is that death in this case was caused by disease, and not by poison." The one point, in which, at an early period, the Chinese were in advance of ourselves was in their knowledge of the value of mercury.

CHAPTER IX.

MUSIC.

MUSIC, like some of the other sciences, is said to have been invented by the Emperor Fuh-he (2852–2737 B.C.). He it was, we are told, who introduced the *She*, a sort of lute. At first this instrument had twenty-five strings; but, according to the legend, the Emperor Hwang-te was on one occasion made so melancholy by an air performed by a damsel in his presence, that he ordered the number of the strings to be reduced by one-half, in the hope that the depressing effect of the music might be thus minimised. To Fuh-he belongs also the credit of being the inventor of the *K'in*, another form of lute, which stands in popular estimation at the head of Chinese instruments. The name which was originally given it of *Lung K'in* points to the fact, which we have abundant evidence

to prove, that the aborigines of China were musicians before the arrival of the Chinese. The Lung were a powerful tribe occupying a portion of south-western China, and, judging from the name, it is reasonable to suppose that the knowledge of the K'in was first brought to the court of Fuh-he by men of that race. The K'in was known also among the ancients as "a reminder of distant affairs," which would seem to indicate a geographically remote origin for it. History further tells us that, during his reign, men of the great Pung (Fung) tribe, which at that time occupied a large tract of country south of the Yang-tsze-keang, arrived at court and made music.

In considering these early chapters of ancient Chinese history, it is necessary to bear in mind that we are dealing with the mixed records of the aborigines and of the Chinese. So far in the history of music we are plainly in the pre-Chinese stage, but with the reign of Hwang-te the Chinese element is introduced. The account of Hwang-te's musical efforts are very interesting, and bear out in a remarkable degree the supposition that he was one of the rulers of the race when they had their homes in the south of the Caspian Sea. We are told that he sent his minister Ling-lun from the west of *Ta hea* to a particular valley in the Kwăn-lun mountains, where he was ordered to make choice of bamboos fitted for musical pipes. *Ta hea* we know to have been Bactria,

and Hwang-te must therefore have been living to the west of that country, exactly where we should expect to find him. Ling-lun did as he was told, and cut twelve pipes of varying lengths, so arranged as to emit the twelve demi-tones. These, it is said, he arrived at by listening to the singing of the Pungs, the voices of the men giving him, so runs the story, six demi-tones, and those of the women the remaining six. Here again it will be observed the help of the Pungs is called in, and it is worth mentioning that the descendants of these people and of the Lung and Kwei tribes, who are still to be found in the south-western provinces of the empire, retain the same passion for music and dancing which made them famous in the time of Fuh-he, and subsequently.

Chwan Hü, the next Emperor but one to Hwang-te, was born, we are told, at the Jŏ water in Sze-chuen, and on reaching the throne, used to recall with pleasure, the sound made by the wind as it whistled through the forests of mulberry-trees which grew in his native district. That he might again listen to such music, he sent a Fei-lung to the Jŏ water to imitate the sounds of the eight winds. The Fei-lung (Flying Dragon) tribe was one of the most important in primitive China. We read of them in the first chapter of the *Yih king*, and repeatedly in the earlier historical works. They were a branch of the great Lung people, who were divided into the Fei-lung, the Hwo-lung

(Fire Dragons), the Ho-lung (River Dragons), etc. The existence of these prefixes has served to conceal the fact that the compound expressions represented tribal names, and has encouraged in their incredulity those who looked on all mentions of the Lung as so many myths. But in point of fact, they serve as confirmations in the opposite sense. In his recent work of travels in Cambodia, Mons. De-la-porte says that he encountered in his journeys several sections of the Kwei tribe, who "se divise en tribus, vouées chacune à une profession spéciale d'ou elle tire son nom; il y a par exemple les 'Kouys (kwei) du fer,'" etc. The Fei-lung who was sent by Chwan Hü on the difficult mission of reproducing the sounds of the wind, is said to have been successful. By means of which instrument he preserved the notes we are not told, but as the invention of the Pan-pipes is put down to this period, it is possible that they may have been used for the purpose by the Fei-lung.

Stringed and reed instruments, such as are used by the aboriginal tribes of China at the present day, were the earliest known. Next in order, probably, came drums, which seem, in the first instance, to have been used to excite warriors in the battle-field to deeds of prowess. Of these there are eight kinds, distinguished by names indicating their size and use. Stone seems also to have preceded metal as a musical substance. In the earliest classics we have mention of musical

stones, which were sixteen in number, and were hung from a frame by cords. They were cut somewhat in the shape of a carpenter's square, one side being twice the length of the other. The stones played upon by the emperors are said to have been of jade, the use of which, for this purpose, was forbidden to subjects.

In most parts of the world the trumpet has held the first place among metal instruments, but in China the bell had the priority, and at the present day it still holds its own against the louder-tongued horn,

which is used only as a military call, and in processions. Bells were originally made of six parts of copper to one of tin. Tongues were never used, but sound was emitted by striking with a stick on the rim, or, in after-times, on the knobs with which the bell was studded, and which were so arranged as to give out the different musical notes. The form of the most ancient bells was square, but in subsequent ages they assumed the round shape, and at the present day are universally so made. They are moulded in every size, from the little *Fung ling*, or "Wind-bell," which swings on the eaves of pagodas, to the huge bells which hang in some of the most notable temples. One of the largest of these is in a temple at Peking, and forms a wonderful example of the mechanical ingenuity of the Chinese. It is about fifteen feet in diameter, twenty feet in height, and weighs about fifty-three tons. The lower rim is about a foot thick, and the whole bell is covered inside and out with the Chinese text of a long Buddhist liturgical work. The bell is one of a set of five which were cast by order of the Emperor Yung-loh (A.D. 1403–1425). One of its companions hangs in the Drum-Tower at Peking, and, "in the stillness of the midnight hour, its deep mellow tone is heard at four miles' distance throughout Peking as it strikes the watch." In the "Great Bell Tower" at Canton there is a huge bell, which, however, is never voluntarily

struck, as it is believed, that if it be sounded, some misfortune will overtake the city. The capture of the town by the English and French, in 1857, is said, by the natives, to have resulted from a shot from one of the guns of H.M.S. *Encounter* having struck and sounded the bell during the bombardment.

As musical instruments, bells are principally used at religious services and in processions. In ancient times they seem to have been generally sounded with drums. In the *She-king* we have constant mention of bells and drums being used on the occasions of bringing home brides, or in royal processions. Sometimes we hear of them concerted with other instruments, as when speaking of the expedition of King Yew to the Hwai the poet says—

"*K'in k'in* the bells peal on,
And the lutes in the concert we hear.
Deep breathes the organ tone;
Sounding stones join their notes, rich and clear.
The while through the vessel there ring
The *Ya* and the *Nan* which they sing,
And the dancers with flutes now appear." [1]

They were sounded also at the opening and the closing of sacrificial rites, and were even attached to the sacrificial knives. It was customary also to fasten them to the harness of horses driven by potentates, and to carriages and banners.

A more popular instrument than the bell is the

[1] Legge's *She-king*.

gong, of which there are three kinds in common use, the Temple Gong, which, as its name implies, is used in temples; the Soochow Gong, which is shaped "like a boiler;" and the Watch Gong, which is a small kind used to strike the watches. At religious services, on occasions of ceremony, and at theatrical performances, the gong bears a conspicuous part. But though considered an element of harmony by men, its sound strikes terror into evil spirits, and it is consequently used with telling effect on all occasions when it is considered advisable to get rid of evil influences. When a vessel puts to sea, when it returns to harbour, when a house is supposed to be haunted, or when any unnatural phenomena occur, such as an eclipse, the gongs are vigorously sounded to dispel the malign influences which are believed to be present. On the outbreak of a fire they are used as signals, first of all to indicate what quarter of the town is threatened; next, by the rapidity of the beats, to make known the progress and fierceness of the fire, and again, by tolling, to show that the danger is over. Cymbals and horns are other metal instruments used by the Chinese.

Flutes, fifes, clarionets, and conch shells are, with the "reed organ," the commonest wind-instruments. This last is made with a gourd, into the upper surface of which nineteen reed pipes are inserted. These reeds have holes near the base to prevent their

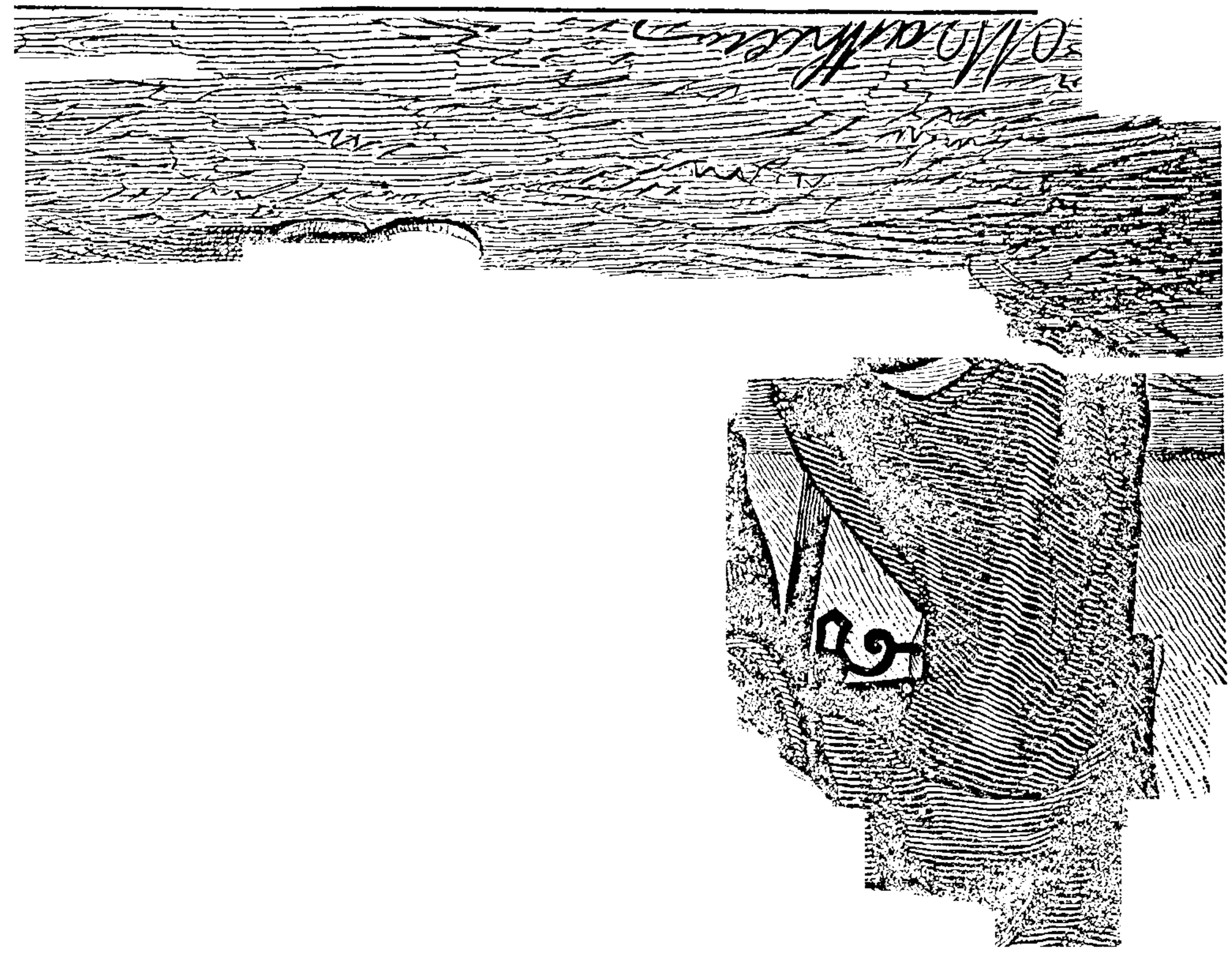
emitting sounds, until stopped by the performer. The mouthpiece, which is not unlike the spout of a kettle, is inserted in the side of the gourd, and the instrument is played either by drawing in the breath or by blowing.

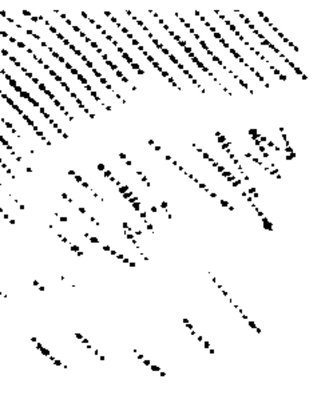
But the favourite instruments of the Chinese are stringed instruments. The *She* and the *K'in*, of which mention has already been made, are the chief among these. "The K'in," says Dr. Wells Williams, in his "China," "is very ancient, and derives its name from the word K'in, to prohibit, 'because it restrains and checks evil passions, and corrects the human heart.' It is a board about four feet in length and eighteen inches wide, convex above and flat beneath, where are two holes opening into hollows. There are seven strings of silk, which pass over a bridge near the wide end, through the board, and are tightened by nuts beneath: they are secured on two pegs at the smaller end. The sounding-board is divided by thirteen studs, so placed that the length of the strings is divided, first into two equal parts, then into three, etc., up to eight, with the omission of the seventh. The seven strings enclose the compass of the ninth or two-fifths, the middle one being treated like A upon the violin—viz. as a middle string, and each of the outer ones is tuned a fifth from it. This interval is treated like our octave in the violin, for the compass of the *K'in* is made up of fifths. Each of

the outer strings is tuned a fourth from the alternate string within the system, so that there is a major tone, an interval tone less than a minor third, and a major tone in the fifth. The Chinese leave the interval entire, and skip the half-tone, while we divide it into two unequal parts. It will, therefore, readily appear, that the mood or character of the music of the *K'in* must be very different from that of western instruments, so that none of them can exactly do justice to the Chinese airs. One of the peculiarities of performing on the lute is sliding the left-hand fingers along the string, and the trilling and other evolutions they are made to execute."

Besides the *She* and the *K'in* there are several kinds of fiddles and guitars, among the best-known of which are the *P'i-P'a*, a four-stringed guitar, which is played with the fingers, the *Yueh K'in*, or "Moon *K'in*," named from the moon-like shape of the sound-board, which has four strings standing in pairs, tuned as fifths to each other, and the *Su-chun*, or "standard lute," with twelve strings, yielding exactly the notes of the twelve *Luh* or pipes invented by Ling-lun.

Music has at all times held an important part in the political system of the Chinese. Its influence for good or evil on the people is regarded as potent, and, according to a celebrated saying of Confucius, it gives the finish to the character which has first been established by the rules of propriety. So marked





has the impression produced by it been held to be, that Confucius, when on his way to Ts'e, recognized, in the gait and manner of a boy whom he met carrying a pitcher, the influence of the Shaou music, and hurried on to the capital of the state that he might enjoy its excellencies to perfection. On another occasion, we are told that he perceived with delight, in the sound of stringed instruments and the singing at Woo-shing, the effect produced on a people turbulent by nature, by the rule of his disciple, Tsze-yew. But in this, as in other matters, Confucius only reproduced the opinions of those who had gone before him, and from the time that Ling-lun made the first Pan-pipe, the influence of music on morals and politics has been an established creed amongst the Chinese. The purity of the prevailing music became the test of the virtues of the sovereign, and one of the gravest charges brought against the dissolute Chow Sin, the last emperor of the Yin Dynasty (1154–1122 B.C.) was that, to gratify his consort, the notoriously vicious T'an-ke, he substituted licentious airs for the chaste music of his ancestors. Time has done little to change the opinions of the Chinese on this subject, and at the present day a careful watch is kept over the efforts of composers by the Imperial Board of Music, whose duty it is to keep alive the music of the ancients, and to suppress all compositions which are not in harmony with it.

CHAPTER X.

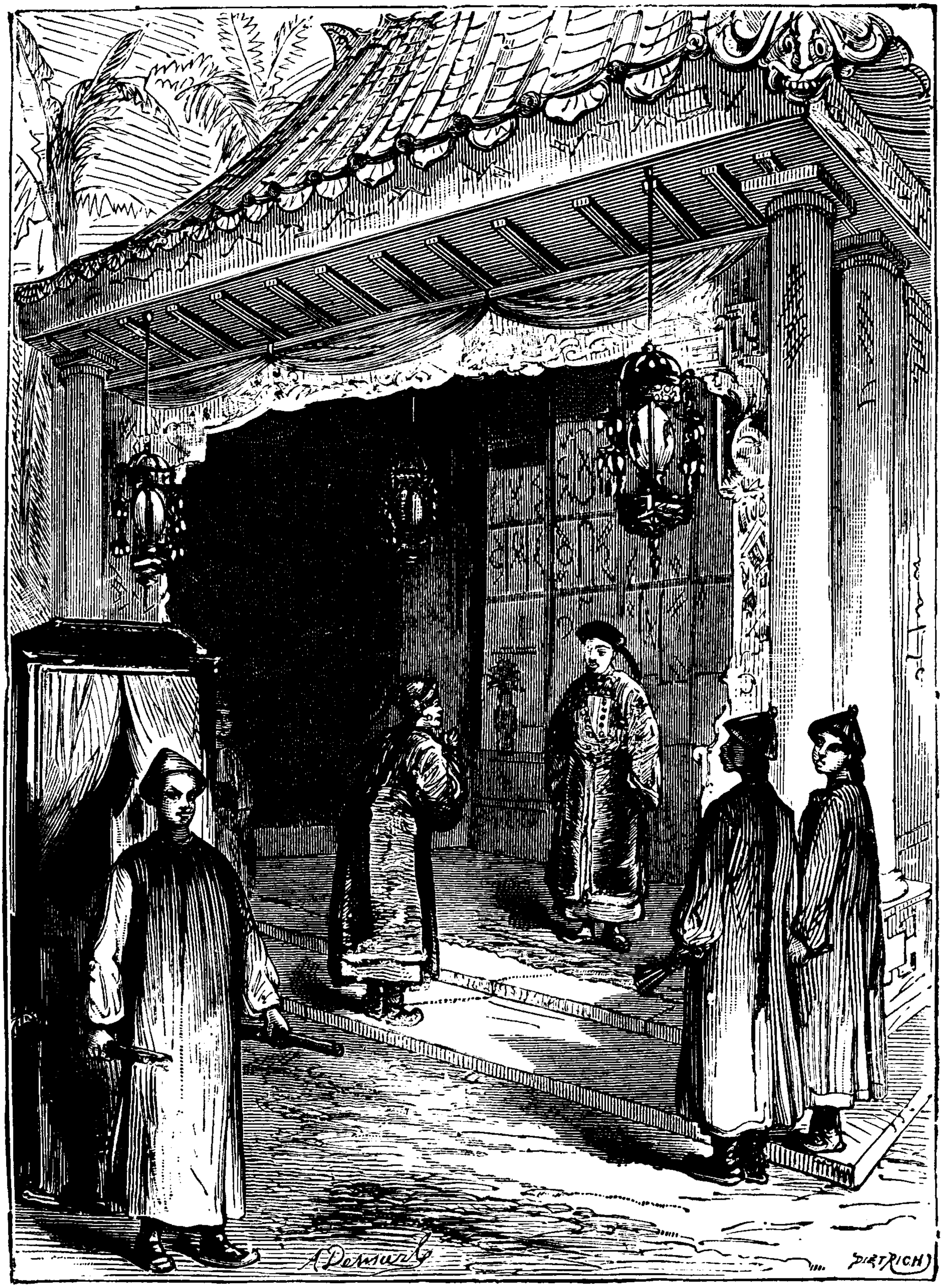
ARCHITECTURE.

IT is a curious circumstance that in China, where there exists such a profound veneration for everything old, there should not be found either any ancient buildings or old ruins. While every other nation possessing a history has its monuments and remains, China has nothing which illustrates a past age, except possibly a few pagodas scattered over the land. No emperor has sought to hand down his name to generations yet to come by the erection of any building, useful or ornamental. It would seem as though their original nomadic origin haunted them still, and that the recollection of their old tent-homes which were pitched to-day and struck to-morrow, still dominates their ideas of what palaces and houses

should be. That there is an abundant supply of the most durable materials for building in the land is certain, and that for many centuries the Chinese have been acquainted with the art of brick-making is well known; but yet they have reared no building possessing enduring stability. Neither do they possess any respect for ancient edifices, even when they have the odour of sanctity attaching to them. If any house in the empire should have been preserved, it should have been Confucius's, and yet we are told that in the reign of Woo-ti (140–86 B.C.), a prince of Loo pulled it down to build a larger one in its place.

But not only does the ephemeral nature of the tent appear in the slender construction of Chinese houses, but even in shape they assume a tent-like form. The slope of the roof, and its up-turned corners, coupled with the absence of upper stories, all remind one irresistibly of a tent. The main supports, also, of the roof are the wooden pillars, not the walls, which only serve to fill up the intervening spaces, and form no addition to the stability of the building. As etiquette provides that, in houses of the better class, a high wall should surround the building, and that no window should look outwards, streets in the fashionable parts of cities have a very dreary aspect. The only breaks in the long line of dismal wall, are the front-doors, which, however, are generally closed, or if by any chance they should be left open, movable

screens bar the sight of all beyond the doors of the *munshang's* or doorkeeper's rooms. If, however, we pass round one such screen, we find ourselves in a courtyard, which may possibly be laid out as a garden, but more frequently is flagged with paving-stones. On either side are rooms usually occupied by servants, while in front is a building to which we have to ascend by two or three steps, and through which a passage runs, having a room or rooms on either side. At the other end of the passage, a descent of two or three steps lands us in another courtyard, in the rooms surrounding which the family live, and behind this again are the women's apartments, which not unfrequently look into a garden at the back. A passage, either running along the inside of the courtyards or beyond them, enables servants and tradespeople to pass to any part of the house without trespassing on the central way, which is reserved for their betters. As has been already said, wooden pillars support the roofs of the building, which are a reminiscence of the earlier tent, and the intervals between these are filled up with brickwork, but often so irregularly, as to point plainly to their being no integral part of the construction. The window-frames are wooden, over which is pasted either paper or calico, or sometimes pieces of talc are substituted, the better to transmit the light. The doors are almost invariably folding doors, and turn in wooden



A MANDARIN'S YAMUN. *Page* 188.

sockets. The floors of the rooms are generally either stone or cement, and when laid down with wood, are so uneven and creaky, as considerably to mitigate its advantages. Ceilings are not often used, the roof being the only covering to the rooms. As a rule, the roof is the most ornamental part of the building. The woodwork which supports it is intricate and handsome, the shape is picturesque, and the glazed tiles which cover it give it a bright aspect. A ridge-and-furrow-like appearance is given to it by putting, at regular intervals, on the under layer of flat tiles, lines of semi-circular tiles from the summit to the eaves. Yellow is the colour commonly used, both for temples and such houses which, by the sumptuary laws in force, are entitled to have glazed tiles. At the Altar of Heaven, at Peking, a magnificent effect is produced by the use of deep-blue glazed porcelain tiles, which in hue and brightness make no bad imitation of the sky above.

Carpets are seldom used, more especially in southern China, where also stoves for warming purposes are unknown. In the north, where, in the winter, the cold is very great, portable charcoal stoves are employed, in addition to the heated k'angs, and small chafing-dishes are carried about from room to room. But the main dependence of the Chinese for personal warmth is on clothes. As the winter approaches, garment is added to garment, and furs to quilted

vestments, until the wearer assumes an unwieldy and exaggerated shape. Well-to-do Chinamen seldom take strong exercise, and they are therefore able to bear a weight of clothes which to a European would be unendurable.

Of the personal comfort obtainable in a house Chinamen are strangely ignorant. Their furniture is of the hardest and most uncompromising nature. Chairs, made of a hard, black wood, and of an angular shape, and equally unyielding divans, covered possibly with hard, red cushions, are the only seats known to them. Their beds are scarcely more comfortable, and their pillows are oblong cubes of bamboo, or other hard material. For the maintenance of the existing fashions of female head-dressing, this kind of pillow is essential to women at least, whose hair, which is only dressed at intervals of days, and which is kept in its grotesque shapes by the abundant use of bandoline, would be crushed and disfigured if lain upon for a moment. Women, therefore, who make any pretension of following the fashion, are obliged to sleep at night on their backs, resting the nape of the neck on the pillow, thus keeping the head and hair free from contact with anything.

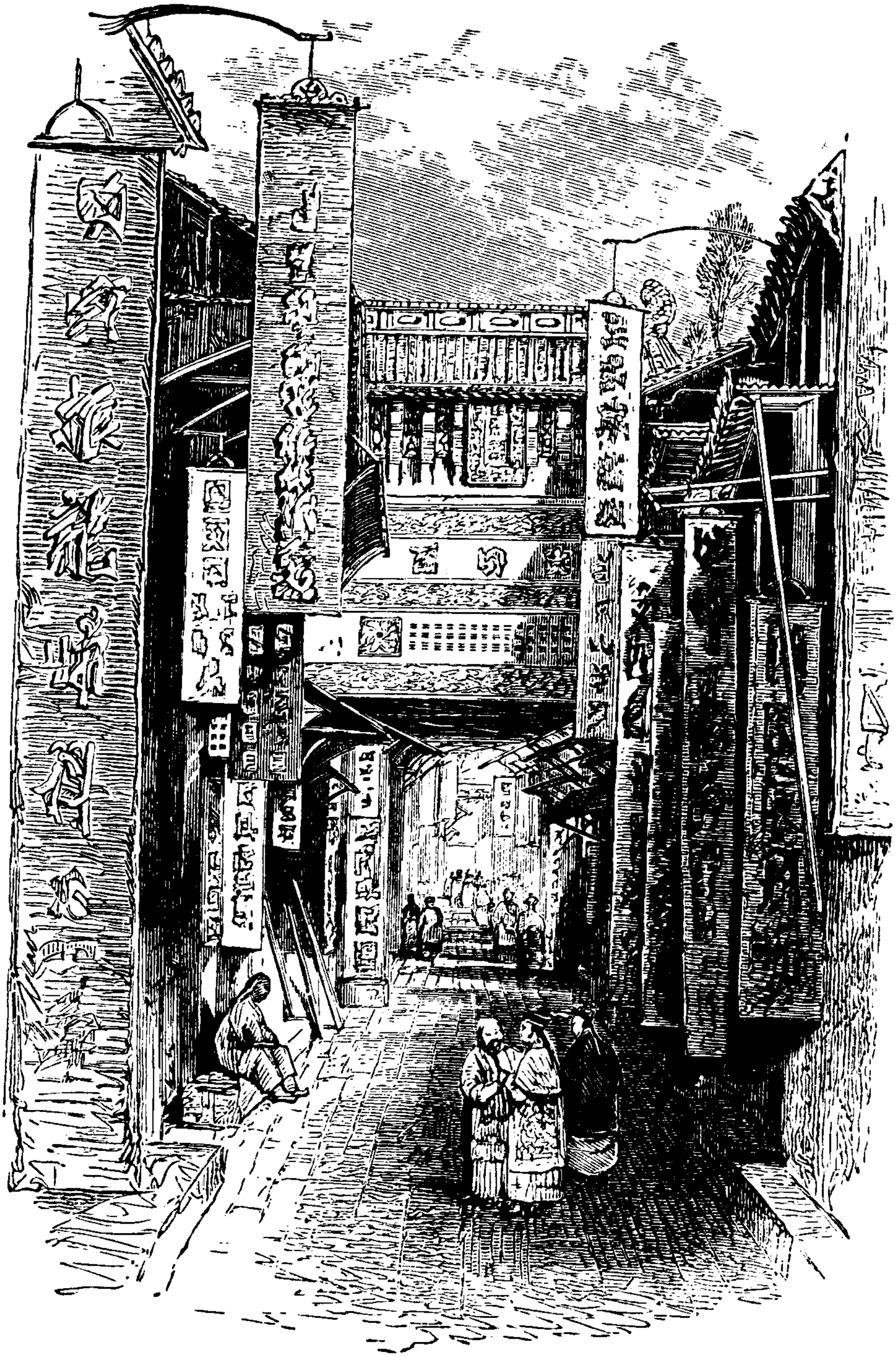
The use of paint in ornamenting the inside of the roofs and other parts of the house is subject to sumptuary laws, which regulate not only what shall be painted, but also what colours shall be used. No

OF
CALIFORNIA

let or hindrance, however, is placed in the way of internal ornament, and the wood carvings, representing flowers and fruits, which not unfrequently adorn the doorways and walls of the houses of the rich, are often extremely handsome, combining beauty of design with wonderful skill in execution. The shapes of their cabinets and ornamental pieces of furniture are very tasteful, and the rare beauty of their bronzes and articles of porcelain-ware, with which they delight to fill their rooms, are too well known to need mention here. On a hot day, the large reception-hall in a wealthy Chinaman's house, shaded from every ray of sun by the wide overhanging roof, lofty and spacious, is a welcome retreat, while the absence of carpets, and "stuff" from the furniture, gives it a refreshingly cool aspect.

Like the country roads, the streets in towns differ widely in construction in the northern and southern portions of the empire. In the south, they are narrow and paved; in the north, they are wide and unpaved. Both constructions are suited to the local wants of the people. The absence of wheel-traffic in the southern provinces makes wide streets unnecessary, while, by contracting their width, the sun's rays have less chance of beating down on the heads of passers-by, and are the more easily altogether excluded by the use of awnings stretched across from roof to roof. It is true that this is done at the expense of

fresh air, but even to do this is a gain. Shops are all open in front, the counters forming the only barriers



between the street and their contents. In the more populous parts of the empire the streets of large

cities present a very animated appearance. Crowds of pedestrians, sedan-chairs carrying members of the wealthy and official classes, horsemen, and coolies carrying their loads balanced at each end of bamboos slung across their shoulders, jostle one another in

the narrow thoroughfares, in such close and constant proximity, that it is due only to the untiring patience and good-humour of the crowd that any movement is possible.

This inconvenience is avoided in the wide streets of the cities in the north, where the necessities of wheel-

traffic make more room imperative. But in the present degenerate condition of municipal regulations the wide streets are not an unmixed good. Though professing to be macadamized, they are destitute of "metal," with the natural consequence that in wet weather they are sloughs, and in dry seasons they are covered inches deep in dust. Of the large cities of the north and south, Peking and Canton may be taken as typical examples, and certainly, with the exception of the palace, the walls, and certain imperial temples, the streets of Peking compare very unfavourably with those of Canton. The shops have a meaner and less prosperous look, and there is a general air of dirt and decay about the city. From the fact of the better class of houses being enclosed within high blank walls, the existence of the palaces belonging to the imperial princes, instead of brightening the aspect of the town, serves only to add to its dreariness. These palaces, or "foos," of which there are fifty at Peking, are given in perpetuity to certain princes of the blood for signal services, and also to the sons of the Emperor for their lives and two later generations, the great-grandson of the original recipient being in each case obliged to resign the gift again to the sovereign. The general plan of one of these "foos" is thus described by Dr. Williamson: "A foo has in front of it two large stone lions, with a house for musicians and for gatekeepers. Through a lofty gateway, on which

are hung tablets inscribed with the prince's titles, the visitor enters a large square court, with a paved terrace in the centre, which fronts the principal hall. Here, on days of ceremony, the slaves and dependents may be ranged in reverential position before the prince, who sits as master of the household, in the hall. Behind the principal hall are two other halls, both facing, like it, the south. These buildings all have five or seven compartments divided by pillars which support the roof, and the three or five in the centre are left open to form one large hall, while the sides are partitioned off to make rooms. Beyond the gable there is usually an extension called the wi-fang, literally, the ear-house, from its resemblance in position to that organ. On each side of the large courts fronting the halls is a side-house, 'siang fang,' of one or two stories. The garden of a foo is on the west side, and it is usually arranged as an ornamental park, with a lake, wooded mounds, fantastic arbours, small Buddhist temples, covered passages, and a large open hall for drinking tea and entertaining guests, which is called Hwa-ting. Garden and house are kept private, and effectually guarded from the intrusion of strangers by a high wall, and at the doors by a numerous staff of messengers. The stables are usually on the east side, and contain stout Mongol ponies, large Ili horses, and a goodly supply of sleek, well-kept mules, such as North China furnishes in

abundance. A prince or princess has a retinue of about twenty, mounted on ponies or mules."

As these foos are built on an officially prescribed plan, there is very little variety among them, and the same sumptuary laws which regulate their construction, take cognizance also of the country mansions of the great. These were originally occupied only by "kung" or dukes, and were built on much the same model as the foo, except that their grounds were more extensive, and the detached pavilions and summer-houses more numerous. The gardens surrounding these and other large country houses are wonderfully "landscaped." Every inequality of nature, whether hill or valley, rock or dale, is represented in them, while artificial water, caverns, and grotesque bridges complete the microcosm they are intended to represent.

Every Chinese city is surrounded by a wall, which, in the present state of the military knowledge of the people, is often sufficient to turn back the tide of war. These walls vary in height and state of repair with the circumstances of each city. Those surrounding Peking are probably the finest and best kept in the empire. In height they are about forty feet, and the same in width. The top, which is defended by massive battlements, is well paved, and is kept in excellent order. Over each of the twelve gates is built a fortified tower between eighty and

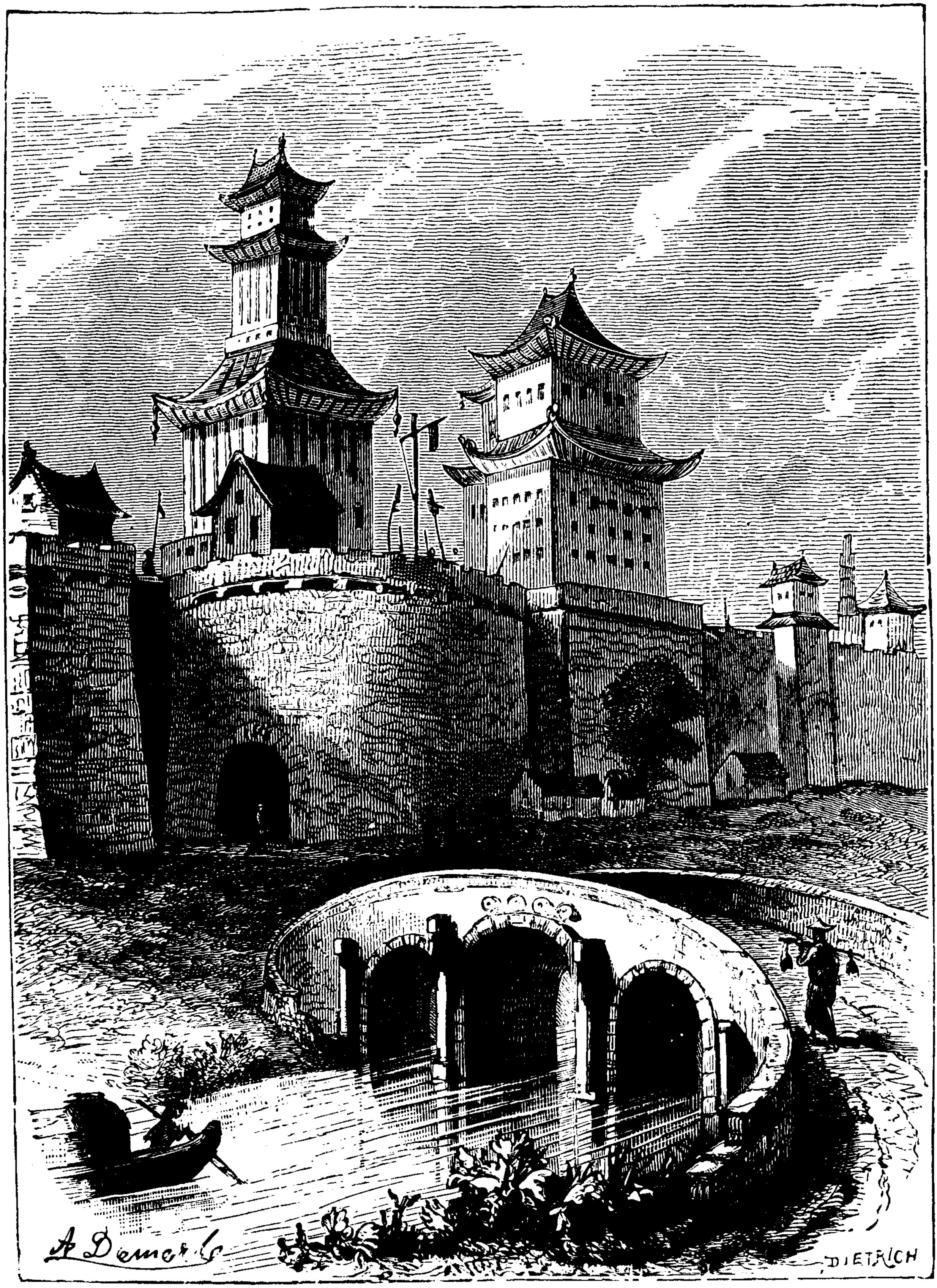
A CHINESE GARDEN. *Page* 196.

ninety feet high, and each portal is further defended on the outside by a large semicircular *enceinte*, with walls of the same dimensions as those of the main wall. Seen from the wall, the city, like all Chinese towns, presents an uninteresting appearance. The

dwelling-houses, being both in height and construction almost identical, the scene is one of curious monotony, which is broken only by the up-lifted roofs of temples and palaces.

In every city the temples form a noticeable feature, and prominent among them are invariably those dedicated to Confucius. The law provides that at least

one of these should be built in every city and market-town throughout the empire, and it is ordained with equal fixity that it should consist of three court-yards, built one behind the other, and all facing south. The entrances should be on the eastern and western faces of the outer courtyard, and only when a native of the district has won the highest honour at the competitive examinations, viz., the title of Chwang-yuen, is the southern wall, which is always painted red, pierced for a gateway. Even when this is done, the right of passing through it is reserved only for emperors and Chwang-yuens, who alone also have the right of crossing the bridge which spans the semicircular pond which occupies part of the lower end of the courtyard. In the right-hand corner, at the upper end, is the house where the animals for sacrifice are kept, and on the opposite side is the pavilion where the chief worshipper rests when first entering the temple, and where he dons his official clothes. Across the northern end of the hall runs a large hall, in the middle of which is the "Gate of Great Perfection," and through which, only those who are privileged to enter the temple by the southern wall and to cross the bridge are allowed to pass into the next or principal court. On each side of this are covered passages, containing the tablets of illustrious Confucianists, famous for their piety and learning. Cypresses grow in the intervening space, and here



A CITY GATE. *Page* 198.

the worshippers prostrate themselves before the tablet, or, in some cases, image of the Sage, which rests on an altar in the "Hall of Great Perfection," which faces southward. On either side of the high altar are arranged the tablets and altars of the four principal disciples of Confucius, and of the twelve "Wise Men." In the hindermost court, stands the "Ancestral Hall of Exalted Sages," which contains the tablets of the five ancestors of Confucius, of his half-brother, of the fathers of his principal disciples, and of other worthies. The largest Confucian temple at Peking is a very handsome structure. The roof, which is painted an azure blue, is elaborately decorated, and rows of cedar-trees, which are said to be upwards of five hundred years old, adorn the courtyards. But its most interesting contents are a set of ten stone drums, on each of which is inscribed a stanza of poetry. It is currently believed that these drums were first shaped in the days of Yaou and Shun (2356–2205 B.C.), but, unfortunately for this theory, the forms of the characters point to their having been cut at a considerably later period, probably in about the seventh or eighth century B.C.

The Buddhist temples differ little in general construction from the Confucian temples. Like them they are built in a succession of courtyards, the minutiæ of which are different, and in the all-important point of the objects of worship they are, of

course, dissimilar. In place of the tablets of Confucius and his four disciples stand images of Buddha, Past, Present, and Future, and the shrines of the twelve Wise Men are exchanged for a number of idols representing the numerous incarnations of Buddha. In some few of the larger temples stand Dagobas, containing relics of the founder of the religion. "On each side," says Archdeacon Gray, "of the large courtyards, in which the principal halls of the temple are erected, are rows of cells for the monks, a visitors' hall, a refectory, and sometimes a printing-office, where the liturgical services used by the priests, new works on the tenets of Buddha, and tracts for general distribution are printed."

Among the most ancient buildings in China are Buddhist pagodas, which were first built on the introduction of Buddhism into China from India. Originally they were designed as depositaries of relics of Buddha, but in later ages numbers have been erected to form the tombs of celebrated Buddhist priests, or as memorials of saintly personages, or again, to secure beneficial geomantic influences for the surrounding districts. Pagodas are generally built of bricks, and are made to consist of an uneven number of stories; five, seven, and nine being the most common numbers. In most cases the walls are double, and between the inner and outer walls winds the staircase leading to the summit, from which, by

means of doorways, access is also obtained to the chambers on each flat. The outer wall, which invariably tapers, is usually octagonal, and its surface is broken by the projecting roofs of tiles which surmount the different stories. These roofs, turned up at the corners, covered with green glazed tiles, and hung about with bells, form the most attractive feature of the building. In some pagodas containing relics of Buddha, as is the case with one at Howchow, no stories divide the interior of the pagoda, but in the centre of the ground-floor rises a marble pagoda-shaped column, beneath which rests the relic, and upon the sides of which are carved 10,000 small images of Buddha.

The most celebrated and magnificent pagoda ever built in China was the well-known porcelain tower at Nanking, which was erected by the Emperor Yung-loh (1403–1425), to commemorate the virtues of his mother. The outer walls were built of bricks of the finest white porcelain, and the inner walls of ordinary bricks encased in richly enamelled yellow and red tiles. In shape it was an octagon. It consisted of nine stories, and stood about 270 feet in height. The pinnacle was surmounted by a large gilt ball fixed to the top of an iron rod, which was encircled by nine iron rings, and on the roof were fastened five large pearls for the purpose of protecting the city from as many evils. Nineteen years and

£200,000 were spent in building this unique structure, which, after standing for about 450 years, was destroyed by the T'ai-ping rebels in 1856 so completely, that one brick was not left standing on another.

CHAPTER XI.

MANUFACTURES, COINS, AND GAMES.

THE manufacture which is most commonly associated with China, and which is ordinarily known by the name of the country, is that of porcelain. Johnson tells us in his dictionary that this word "is said to be derived from *pour cent années*, because it was believed by Europeans that the materials of porcelain were matured under ground one hundred years." Later authorities have preferred to consider that it is derived from the Italian *porcellana*, or cowrie shell, which takes its name from its resemblance in shape to a *porcella*, or little pig.

The art of manufacturing porcelain is said by the Chinese to have existed at a very early period. But according to the most trustworthy authorities it

appears to have commenced during the Han dynasty, that is to say, during the period from 206 B.C.–A.D. 25. The first kiln was opened at Sinping, in the province of Honan, but for a considerable period very little advance was made in the manufacture. Under the Tsin dynasty (A.D. 265–419) blue seems to have been the prevailing colour of the pieces produced, and under the Suy dynasty (A.D. 581–618) green. During the enlightened rule of the sovereigns of the T'ang dynasty which succeeded the Suy, and during which literature, science, and art flourished abundantly, much attention was given to the manufacture of porcelain, and mention is made of six different kinds as having been in use at this period. One is said to have resembled jade or ice, another was blue, and two others were white.[1]

In obedience to an order of the Emperor Shih-tsung (A.D. 954), all porcelain made for his palace was to be "blue as the sky after rain when seen between the clouds." This kind was highly valued. But a further impetus was given to the manufacture during the Sung dynasty, and especially during the reign of King-tih (A.D. 1004–1007), when the still celebrated factories were established at a spot in the province of Keang-se, which was named King-tih-chin after that Emperor. Another factory was established at Pien-

[1] Franks's introduction to his "Catalogue of Oriental Porcelain."

leang a few years later, and from both these workshops pieces were issued of the moon-white, pale blue, and dark green colours which were peculiar to this period. During the Yuen and Ming dynasties the manufacture flourished, and in the latter epoch four reigns were especially conspicuous for the beauty of pieces produced, viz., that of Yung-loh (1403–1425), Seuen-tih (1426–1436), Ching-hwa (1465–1488), and Kea-ts'ing (1522–1567). The most highly esteemed kinds during the reign of Hung-woo (1368–1399) were blue, black, white, and dark blue with gilt ornaments; during the reign of Yung-loh, cups within which were either painted lions rolling a ball, or a pair of birds, or flowers; during the reign of Seuen-tih, vases of a brilliant red, or with pale blue flowers; and during the reign of Ching-tih, pieces coloured with a peculiar red, and with a very fine blue pigment.[1]

In the rulers of the present dynasty the manufacturers have found patrons as munificent as any of the most enlightened sovereigns of the preceding periods. During the long reign of the Emperor K'ang-he (1661–1722), much attention was paid to improving and beautifying the articles made, and from that period to the outbreak of the T'aiping rebellion the works at King-tih-chin and elsewhere were fully employed. Unfortunately, in the confusion occasioned by the T'aiping rebellion King-tih-chin was destroyed,

[1] Franks's introduction to his "Catalogue."

the kilns were broken up, and the million workmen who were said to have been employed in the manufacture were dispersed abroad. Gradually, however, the kilns have been rebuilt, and the factories are now in full work again.

But King-tih-chin is not by any means the only factory in China. In thirteen out of the eighteen provinces porcelain is manufactured. In Honan there are as many as thirteen places where it is made, in both Che-keang and Keang-se there are eight, in Chih-le, Keang-nan, and Shan-se there are fifteen, five in each, and in the remaining seven provinces there are thirteen factories. The prevalence of the manufacture in Honan, Che-keang and Keang-se, is due to the presence in large quantities of the two principal materials of which porcelain is made, viz. Pih-tun-tsze and Kaou-lin. Pih-tun-tsze or "white clay bricks" is a mixture of felspar and quartz. It is white in colour, is fusible at a low temperature, and is obtained by repeated washing of a powder produced from a pounded rock. The powder thus prepared is placed between cloths and dried under a slight pressure. Kaou-lin, which is named after a range of hills in the neighbourhood of King-tih-chin, is a hydricated silicate of alumina. It is infusible, and is prepared in a similar way to the Pih-tun-tsze. For the purpose of the manufacture these two materials are kneaded together by the action of either the feet

of men or buffaloes, and the paste thus prepared is then handed on to the potters. When the pieces have been shaped and the glaze applied they are packed in clay seggars and placed in the furnace. The fires are then lighted, the entrance to the furnace is walled up, and for twenty-four hours the stoves are kept well supplied with wood fuel. At the end of that time the furnace is allowed to cool, and the porcelain is taken out and handed over to the painters for adornment. A second baking process at a low temperature has then to be gone through, and the work is complete.

Lacquer ware is also a product mainly of China and Japan. The varnish is procured from a kind of sumach, and is collected on summer nights from incisions made in the bark. The foundation of lacquer-ware is generally deal, which is carefully planed and covered with lint or paper. The varnish is put on in successive coats after each has dried, and the last coat is put on in a dark room, where it is left to dry. The gilding and painting are subsequent operations.

Cloisonné wares or enamels are made by soldering strips of copper which are arranged so as to intersect one another, and thus form a number of cells, on the sides of smooth copper vases. Into these cells the enamel, which is reduced to a paste, is inserted by means of brushes and styles, and the pattern is thus formed. The ingredients of the enamel are

kept a profound secret by the artists who prepare them.

COINAGE.—The first idea of money possessed by the Chinese was, as among all other peoples, any exchangeable merchandize, but on their arrival in China they readily adopted, for the sake of convenience, the currency of the tribes among whom they established themselves, and which consisted for the most part of cowrie shells. Other shells, such as tortoise-shells and the purple Cyprœa shells were used in states where cowrie shells were difficult to obtain in sufficient quantities, but these last formed by far the most universal currency. During the Shang dynasty (1766–1401 B.C.) pieces of metal known as *Tsuen* were introduced as a medium of exchange, but no settled system was adopted until the establishment of the Chow dynasty, when the Duke of Tsi, in 1103 B.C., ordered the issue of cubes of gold weighing a *kin*, copper plates weighed by drachms, and pieces of silk cloth, two feet two inches wide and forty feet in length. The next new coinage was introduced about the tenth century B.C., and consisted of copper *hwan*, or rings, weighing six ounces each. These were, however, soon superseded by coins cast in the shape of agricultural implements, such as spades, bill-hooks, etc. A wide discretion seems to have been used in the choice of the implements represented, and when the commonest shapes were exhausted, bridges, combs,

and half-moons were accepted as fitting designs. In the fourth century, a return was made by King Hwuy-wan of Ts'in to a ring coinage, but with only partial success. Meanwhile, in the state of Tsi, the people of which were notorious for their enterprise, a knife coinage was issued, and seems, from the legends inscribed on the pieces, to have been especially designed as a medium of exchange between mercantile associations in the several towns of the principality. In other and poorer states, "leaf" money of copper and gold was the common currency. But with the absorption by Ts'in of the other states, a system of round copper money with a square hole in the middle was adopted throughout the Chinese states. This is substantially the coin of the present day.

Under the Han Dynasty (206 B.C.–A.D. 25) a recurrence was had for a short time to "leaf" money and gold weights, but the round money soon reasserted itself, and though for some centuries great irregularities prevailed, they were finally put an end to by the issue, in A.D. 622, of the *Kai yuen t'ung paou*, the standard coin of the T'ang dynasty. From that day to this the same system of coinage has been maintained. Under the present dynasty considerable improvement has been made in the uniformity of the coins, which are now composed of equal parts of copper and zinc. On the obverse, they bear the name of the reigning emperor under whom they are issued read

from top to bottom, and the words *t'ung paou*, or current money, from right to left.[1]

Almost all the copper used for the purpose of making money is brought from the province of Yunnan, and is converted into coins at twenty mints, the localities of which are indicated in the following quatrain, which serves as a *memoria technica*.

T'ung, Fuh, Lin, Tung, Keang,
Suen, Yuen, Soo, Ke, Ch'ang,
Nan, Ho, Ning, Kwang, Cheh,
T'ai, Kwei, Shen, Yun, Chang.

These, when written in full, are to be read—

T'ung-chow Foo, Fuh-keen, Ling-kwei Foo, Shantung, Keang-se, Suen-hwa, Tai-yuen, Soochow, Ki-chow, Wuchang, Hunan, Honan, Keang-ring, Kwang-tung, Cheh-keang, Formosa, Kwei-lin, Shen-se, Yunnan, and Chang-chow.

PRINTING.—According to the best obtainable authorities, printing appears to have been invented in the sixth century; and the first distinct mention which we have of the art is contained in a decree published by the Emperor Wăn-ti (A.D. 593), ordering the existing classical texts to be engraved on wood and printed for circulation among the people. Little mention is, however, made of the art until the establishment of the Sung dynasty (A.D. 960–1127), when a blacksmith, named Pe Ching, rendered himself for ever famous by introducing a system of movable types. "This inventor," writes M. Julien, "used to take a paste of

1 "The Coinage of China," by Terrien de Lacouperie.

fine and glutinous clay, and make of it regular plates of the thickness of a piece of money, on which he engraved the characters. For each character he made a type, which he hardened at the fire. He then placed an iron plate on the table, and covered it with a cement composed of resin, wax, and lime. When he wanted to print, he took an iron frame, divided by perpendicular threads of the same metal, and placing it on the iron plate, ranged his types in it. The plate was then held near the fire; and when the cement was sufficiently melted, a wooden board was pressed tightly upon it, so as to render the surface of the type perfectly even."[1]

It was not long before a still further improvement was introduced by the substitution of metal for the clay type invented by Pe Ching. We have no record as to when metal type was first adopted in China, but as we find the Koreans printing with metal type in the beginning of the fifteenth century, it is safe to assume that the Chinese, from whom they borrowed it, were in possession of the art at a considerably earlier time. Movable type has, however, never superseded wooden blocks, which are still commonly used, more especially for the lighter kinds of literature.

GAMES.—Games of chance and of skill are extremely popular among all classes of Chinamen. The gambling instinct is innate in them. Not only

[1] "Language and Literature of China," by the Author.

the rich and idle, but the poor and industrious also delight in hazarding their fortunes on the throw of the dice; and it is by no means uncommon to see a workman risking his breakfast money at the stall of an itinerant restaurant keeper on the chance of his either winning a sumptuous meal or going back hungry to his work. One of the commonest gambling games is known in the south by the name of *Fan tan*, and consists in the players guessing the number of coins which will remain over after the croupier has counted out into four equal heaps the handful of money which he begins by placing under an inverted bowl. Cards are also much used, and furnish materials for an infinite variety of games. They are much narrower than ours, being not more than about an inch wide, and are more numerous. The best and most popular games of skill are chess, *Wei-k'i*, and draughts. All three games are spoken of as being ancient, and stand high in the estimation of the educated classes. With, however, a modesty unusual to them, the Chinese only claim to have invented chess at a period (1120 B.C.) more than a thousand years after it was known in India, to which country Europe is indebted for the game, as the etymology of the word [1] "chess" shows. In Sanscrit, it is *Chaturanga*; in Persian and Arabic, *Sha-*

[1] It is a curious coincidence that the Chinese name for a chess-man is *chetsze*.

tranj; in Italian, *Scacchi;* in German, *Schach;* and in French, *Échec.* The Chinese chess-board is divided into two equal parts, by "a dividing river," on each side of which are thirty-two squares. The men, thirty-two in all, are round flat pieces, on each of which is inscribed a name indicating its value. As these pieces stand on the intersection of the lines, and not on the squares, there are on the back line nine, instead of eight, as in European chess. In the centre stands the general, on either side of whom is a *Sze* or counsellor. In the Persian game there is but one counsellor to each king, who is named *Firz.* This word became latinized into *Farzia* or *Fercia*, and was converted by the French into *Fierce*, *Fierge*, and *Vierge*, hence the idea of a female counsellor, or queen. In China, the two counsellors are flanked by two elephants—the *Pil* and *Fil* of the Persians and Arabians, and the *Fol* or *Fou* of the French—these by two horses, and these again by two chariots. In front of each horse, at an interval of one intersection, is placed a cannon, and at an interval of two intersections are arranged five soldiers in front of the chariots, elephants, and general. The moves of the elephants, horses, and chariots, are somewhat similar to those of our knights, bishops, and castles. The cannons combine the powers of our knights and castles, and the soldiers are the equivalent of our pawns. Like our king, the general cannot be taken, and the game is

won by the player who is first able to checkmate his adversary's general.

Wei-k'i is even a more complicated game than chess. It is played on a board containing 324 squares, and about 300 pieces, 150 on each side, take part in the game. As in the Chinese chess, the pieces are placed upon the points where the lines of the squares intersect one another. The object aimed at by each player is to take possession, by a process of surrounding, of so many of the 361 points of intersection as possible.

"For instance, place a white pip (or piece) on any cross (or intersection) near the middle of the board, and surround it with four black pips, placed on the nearest or connecting crosses. White having no move left, may be taken up, and the space inclosed becomes the property of black. Black's four pips remaining *in statu quo* surround them with eight white pips placed on the eight crosses *immediately connecting* (with black's four pips). As, however, there is still a vacant cross—*i.e.* a move in the middle—black is 'alive,' and cannot be taken up by white. But at white's next move he may put down a pip in that middle space and take up black, who is now hemmed in on all sides, and has no move left. The space thus inclosed becomes the property of white. Nor could black fill up that middle space with one of his own pips, as he would be himself cutting off his only

claim to existence, and be at once taken up by white. It is plain, therefore, that such a space inclosed by only four pips is not safe from an irruption of the enemy. . . . And now, supposing the board to be so covered with pips that neither party can play another move without putting down in the adversary's ground, where they are sure to be immediately taken up, or in his own ground, where, if already safe from hostile inroads, they are of course perfectly useless, then the game of Wei-k'i is at an end, and it only remains to see who is the winner. This is effected by counting the crosses occupied and inclosed by the pips of either player."[1]

Dominoes, which are identical in shape and number with those in use among ourselves, are very commonly played, and supply a ready means of gambling. Fighting crickets and quails also are kept and trained by the sporting community, who not unfrequently lose and win as much money on a contest between their champions as changes hands at an English county race-meeting. At feasts, a very favourite game is *ch'ai mei*, or *mora*, which consists in one player showing one or more fingers to the other and calling out a number, when his opponent has, at the instant, to show and call out the number of fingers which make up the difference between the number first named and ten. For instance, if the

[1] "Historic China and other Sketches," by Herbert A. Giles.

first player names three, his antagonist must show seven fingers, calling the number at the same moment. If he fails to show and call the right number, he pays a forfeit, either by drinking a cup of wine, or in some other way agreed upon. In Japan, the game used to be much in vogue among the attendants at the tea-houses, where the forfeit usually consisted in the loser taking off an article of clothing. By those who observed the rigour of the game these forfeits were carried to the extreme limit.

As gymnasts the Chinese are great proficients, and perform feats on the cross-bar which would win applause in any gymnasium. It is notable in this connection that, at the present time (1887), a Chinese student at Cheltenham College has proved himself to be the champion gymnast at the public schools' competition for the year. The power possessed by their athletes in lifting weights is also remarkable, but they have no game of active skill which brings opponents into direct conflict, as in rackets, cricket, football, etc., unless it may be said that the battledore and shuttlecock, which is played in the southern provinces by men who use their feet as battledores, is a game of the kind.

CHAPTER XII.

DRAWING.

THE art of drawing is held in great esteem in China, and the works of the most renowned artists are eagerly sought after, and are as carefully treasured as those of Raffaelle or Rubens are among ourselves. The art claims for itself a great antiquity, and as is the case with other arts, it seems to have had its origin among the aborigines. It is curious also to observe that Honan, the cradle of much that has since increased the sum of Chinese civilization, is credited with having been the home of drawing as well as of the written character. Fuh-he, who invented the celebrated eight diagrams, made drawings and plans, we are told, in imitation of the records he found at the Jung river in Honan, and Hwang-te is said to

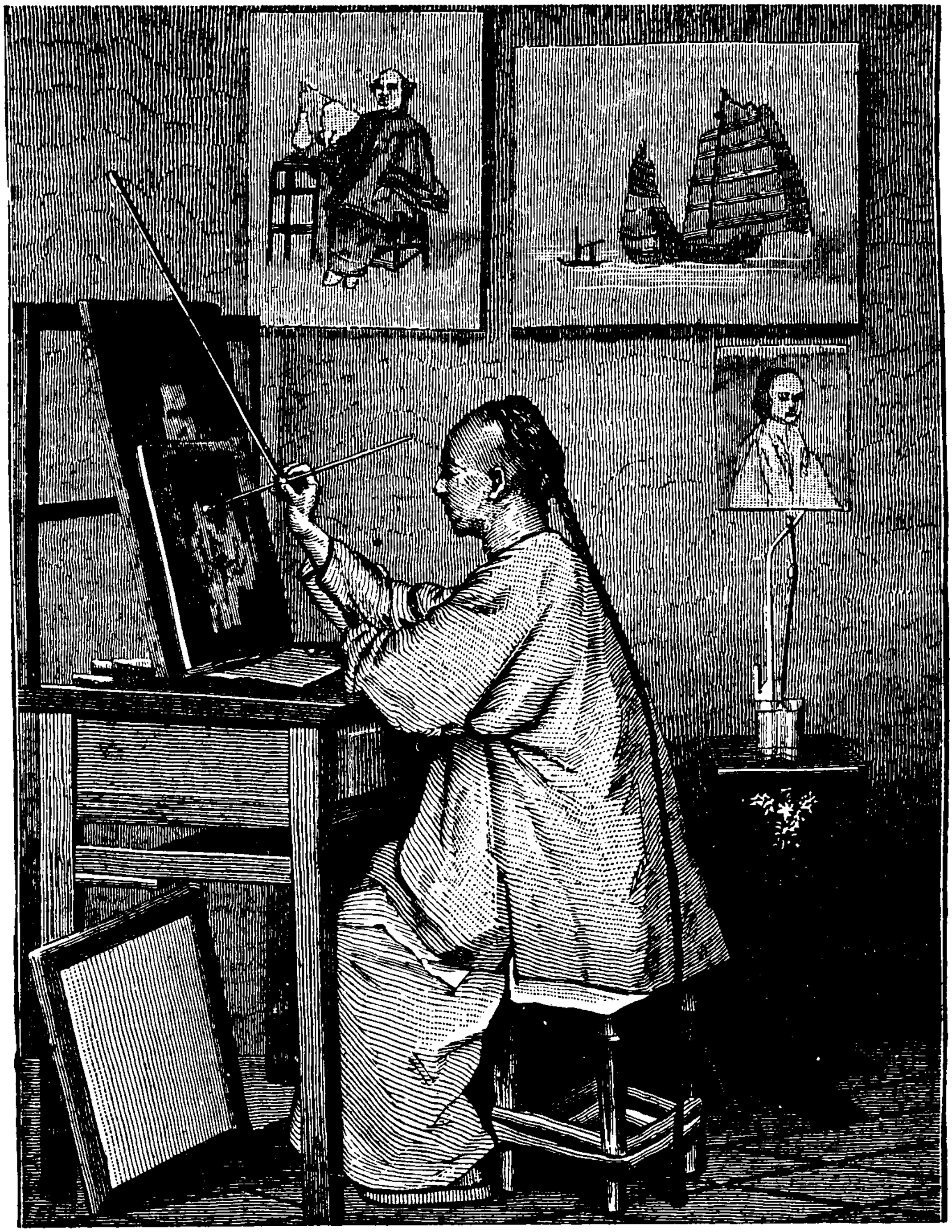
have obtained a likeness of Ts'ang Hieh, the inventor of writing, from the Lo river. These and other traditions appear to prove that the inscriptions drawn on the banks of the rivers by the aborigines of that part of China served not only as materials for the formation of new characters by the Chinese, but also as patterns for designs.

From that beginning, the art of drawing grew, and though it cannot be said that the Chinese are an artistic people, it is equally impossible to deny that they are possessed of great skill in producing wonderful effects with a few strokes of the pencil. They have never understood perspective, but at the same time some of their landscapes are admirable for their picturesqueness and for their life-like representations of nature. Their studies of trees, boughs, and flowers are exceedingly accurate and tasteful, and their use of colours is highly effective. But after all there is a sameness in their drawings which suggests that the art is mechanical, and a study of their works on drawing fully confirms this suspicion. In these we find detailed directions for representing every kind of scenery under all circumstances. In all such works, mountains and streams are described as the highest objects for the painter's skill, and the student is told how to depict their beauties under every varying circumstance of season and weather. The ideal mountain should have a cloud

encircling its "waist," which should hide from view a part of the stream which should pour over rocks and waterfalls, down its sides. A temple or house, shaded and half-concealed by a grove, should be nestled in its embrace, and a high bridge should span the neighbouring torrent, over which a winding road, bordered by trees, should lead round the mountain. At intervals travellers should be seen mounting to the summit. Three sides of a rock, if possible, should be shown, and water should appear as though ruffled by wind. A ford is a fitting adjunct to a precipitous bank, and smoke and trees add to the picturesqueness of a stretch of water. A large sheet of water should always be dotted with sails. A solitary city in the distance and a market town at the foot of the mountain may be introduced with advantage.

Houses should always form part of forest scenery, and an old tree with broken and twisted roots is an appropriate finish to a rocky cliff. The boughs of trees having leaves, should be supple, but if bare, should be stiff. Pine bark should be drawn as fishes' scales, and cedar bark is always, it should be remembered, entwining. The branches on the left side of a tree should be longer than those on the right. Rocks should be heavy above and slight beneath. There should never be too much of either smoke or cloud, nor should woods have too many trees. On a snowy

day no cloud or smoke should be seen, and when rain is falling distant mountains should be invisible. Such are some of the directions given for landscape



drawing, and a glance at Chinese pictures of scenery is enough to show how closely the rules of the text-books are followed.

Writers on art advice artists, before beginning to paint a flower, to examine it carefully from above, so as to become thoroughly acquainted with its every aspect; and, if their subject is a bamboo, to watch the shadow cast in bright moonlight by a tree of the kind on a white wall. The different aspects of the clouds in the four seasons should be carefully noted. In spring, clouds appear in harmonious concord; in summer, they congregate in profusion; in autumn, they are intermittent and light; and in winter, they are dark and cold.

With the same minuteness every branch of the art is legislated for, and young artists desiring to make themselves proficient in any direction will find full instructions in the manuals published for their guidance. Admirable, however, as some of the effects produced are, the result of drawing by rule is to produce a considerable amount of purely mechanical skill, and to reduce the exercise of the imagination to a minimum. The birds and flowers, mountains and streams, which seem to have been struck off in a few lines, as the spirit of the artist moved him, are really the products of patient and repeated imitation, and the probability is, that the artist whose birds or flowers we all so much admire, would be quite unable to draw a dog or a house, if suddenly called upon to do so. The books enforce the doctrine that there is no difference between learning to write and learning

to draw. It is possible, by constant application, to learn to write characters correctly and elegantly, and the same is the case with pictures. This is not art of a high order, but it produces striking and well-arranged effects. So skilful was, it is said, a certain artist of the third century in representing insects, that having carelessly added the form of a fly to a picture he had painted for his sovereign, the Emperor, on receiving the painting, raised his hand to brush the insect away.

The rules which are laid down for landscape drawing cannot, of course, apply to portrait painting, in which the artist has to follow a fresh model in every picture; and for this reason Chinese portraits are not generally successful. Occasionally, artists have arisen who have deservedly won renown in this branch of the art. One of the earliest of these was Maou Yen-show, who, in the words of Mr. Mayers, "having been commissioned by Yuen-te, of the Han dynasty (48–32 B.C.), to paint the portraits of the beauties of his harem, is said to have falsified the lineaments of the lovely Chaou Keun on being denied a bribe; and subsequently, on the lady's real beauty being discovered by the emperor, to have fled with her true portrait to the Khan of the Hiung-nu. The Khan, fired by the hope of obtaining possession of so peerless a beauty, invaded China in irresistible force, and only consented to retire beyond the Wall when the lady

was surrendered to him. She accompanied her savage captor, bathed in tears, until the banks of the Amur were reached, when, rather than go beyond the boundary, she plunged into the waters of the stream. Her corpse was interred on the banks of the river, and it is related, that the tumulus raised above her grave remains covered with undying verdure."

CHAPTER XIII.

TRAVELLING.

TRAVELLING in China is slow and leisurely. Time is of little or no object to the fortunate inhabitants of that country, who are content to be carried for long distances by cart, boat, sedan-chair, or on horseback, without the least troubling themselves about the pace at which they journey. The prevailing modes of conveyance vary in accordance with the nature of the country. In the north, where the country is level and open, the existence of broad roads enables the inhabitants to use carts for the conveyance of passengers and goods. These carts are rude in construction and extremely uncomfortable. Those used as carriages consist of the bed of the cart, with a tilted cover and two wheels. They are entirely destitute of springs,

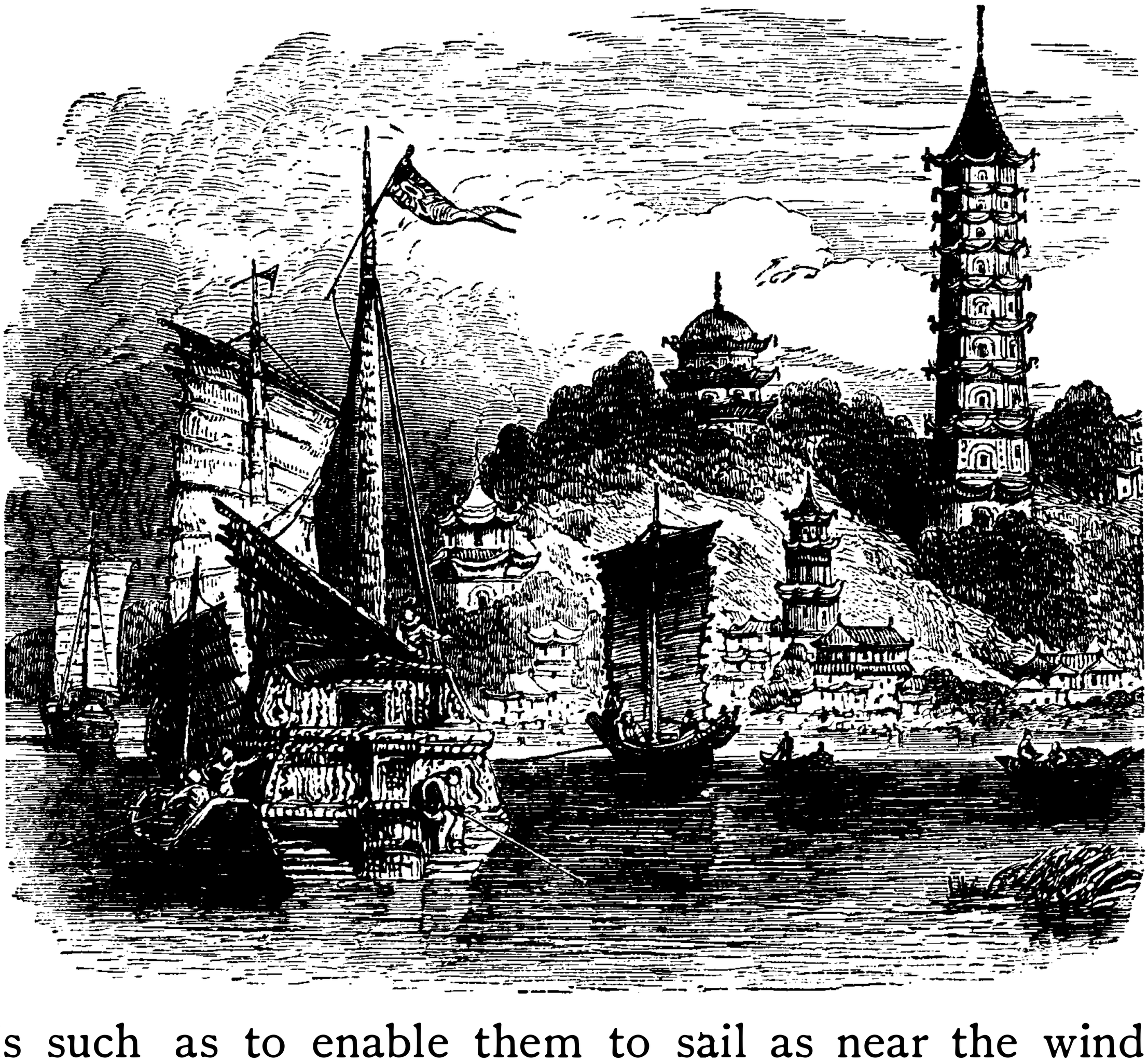
and the passenger sits cross-legged on the bed of the cart, exactly above the axle, without any support for his back. Even on good roads such conveyances would be uncomfortable; but in China, where the roads are rarely, if ever, mended, and are either stone causeways or unmade tracks, they are, to all those who are not accustomed to them, instruments of torture. The great art in travelling in them is to sit bolt upright, and to allow the body to sway to and fro with the motion of the cart, and to avoid touching the sides. In Peking and other large cities, the private carriages of rich men sometimes have the wheels placed behind the cart, so that the cart itself is swung, as it were, between the animal drawing it and the axle. In this way, the severe jolts, which harass the passenger seated immediately above the axle, are avoided. Carts for the carriage of goods generally have only two wheels, though there are also waggons with four. Mules are generally driven in private carriages and in the best hack-carts, but other carts are drawn by ponies, donkeys, or oxen, as the convenience of the owner dictates.

For riding purposes, also, mules are preferred to ponies. They are considered to be more manageable, and when taught, as they generally are, to amble, their pace is easy and expeditious. History tells us that horses are not indigenous to China, and this statement is borne out by the fact that the

hieroglyphic now used for a horse was originally drawn to represent a donkey, the ears being long out of all proportion to those of a horse. Messengers and bearers of official despatches generally ride, but, as a rule, travellers prefer going long journeys either by cart or by boat. In the province of Shantung, and in other mountainous districts in northern China, a kind of horse palanquin is used by travellers. Either two ponies or two mules are harnessed in the poles, one in front and one behind, and thus carry the palanquin between them.

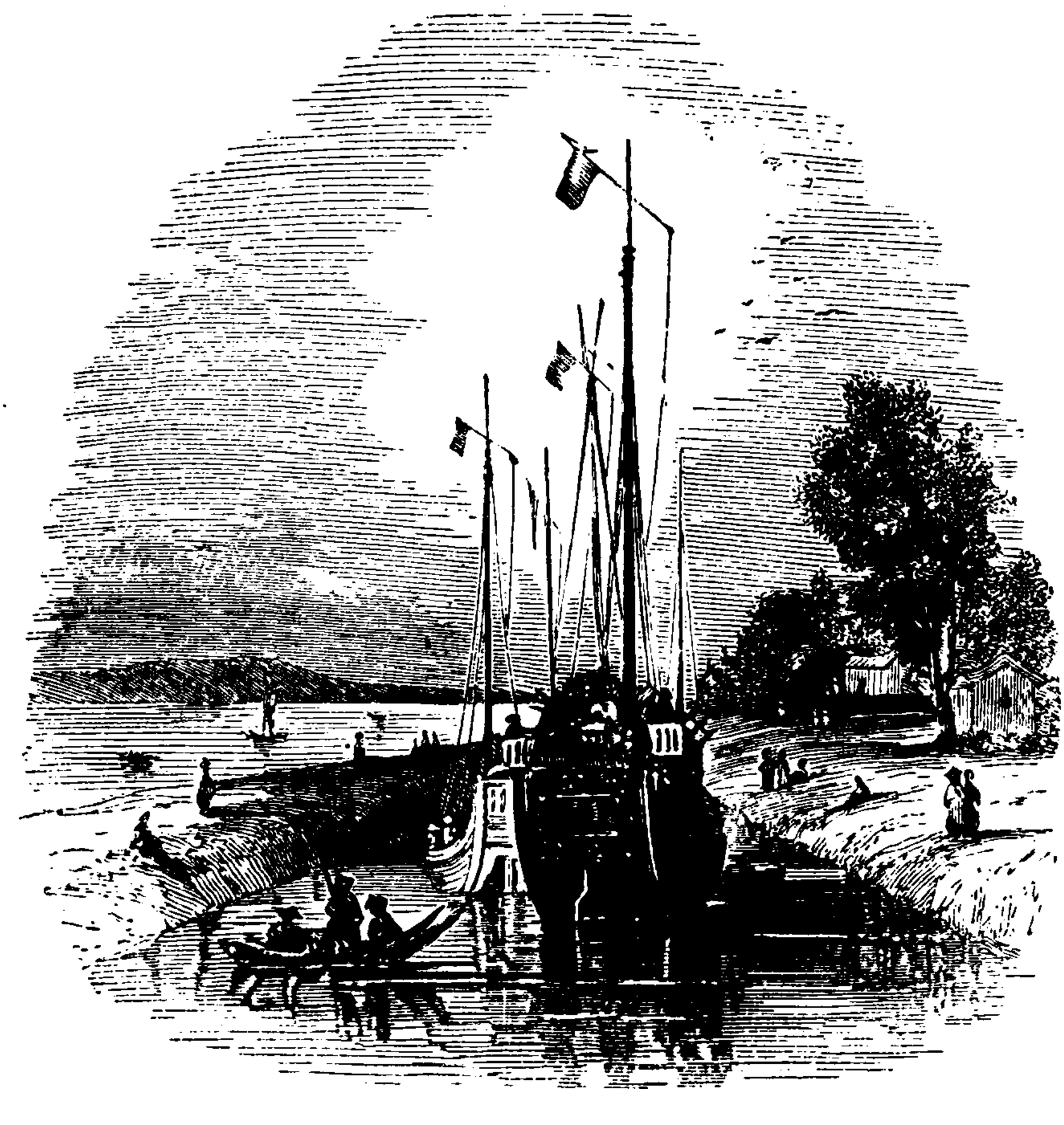
But the most general way of travelling throughout the empire is by boat. In every direction the natural "water highways" dissect the country, and in parts, where these fall short of the wants of the people, they are supplemented by canals. The boats are admirably adapted to the people and the circumstances. They are built rather for comfort than for speed, and their clean and comfortable cabins and easy motion form a most desirable contrast to the jolting of carts, the monotony of position necessary in a sedan-chair, or the fatigue of riding. The official junks in which mandarins travel are very like floating houses. They are fitted up with every convenience, and are manned by an army of boatmen, who tow, pole, or row the vessel along, as the case may be, when the wind is adverse. On all such boats the flag of the mandarin on board is hoisted on the mast.

Less distinguished passengers have to put up with less commodious junks, but what these lack in comfort, they make up in superior facilities for travelling. Unlike the mandarin junks, which are so constructed that the sail can only be hoisted when the wind is "right aft," the rig of the smaller passenger-vessels



is such as to enable them to sail as near the wind as a Portsmouth wherry. They are considerably lighter also, and are consequently far more easily towed. The fore-part of such vessels consists of a flush deck, the boards of which are movable, and the holds, which these conceal, serve as sleeping-

places for the crew. Captain Gill, in his "River of Golden Sand," thus describes the above-deck arrangements of the boat in which he lived during a part of his voyage up the Yang-tsze-keang: "The bows, for a space of twenty feet, were uncovered; aft of this, a house about twenty feet long was built right



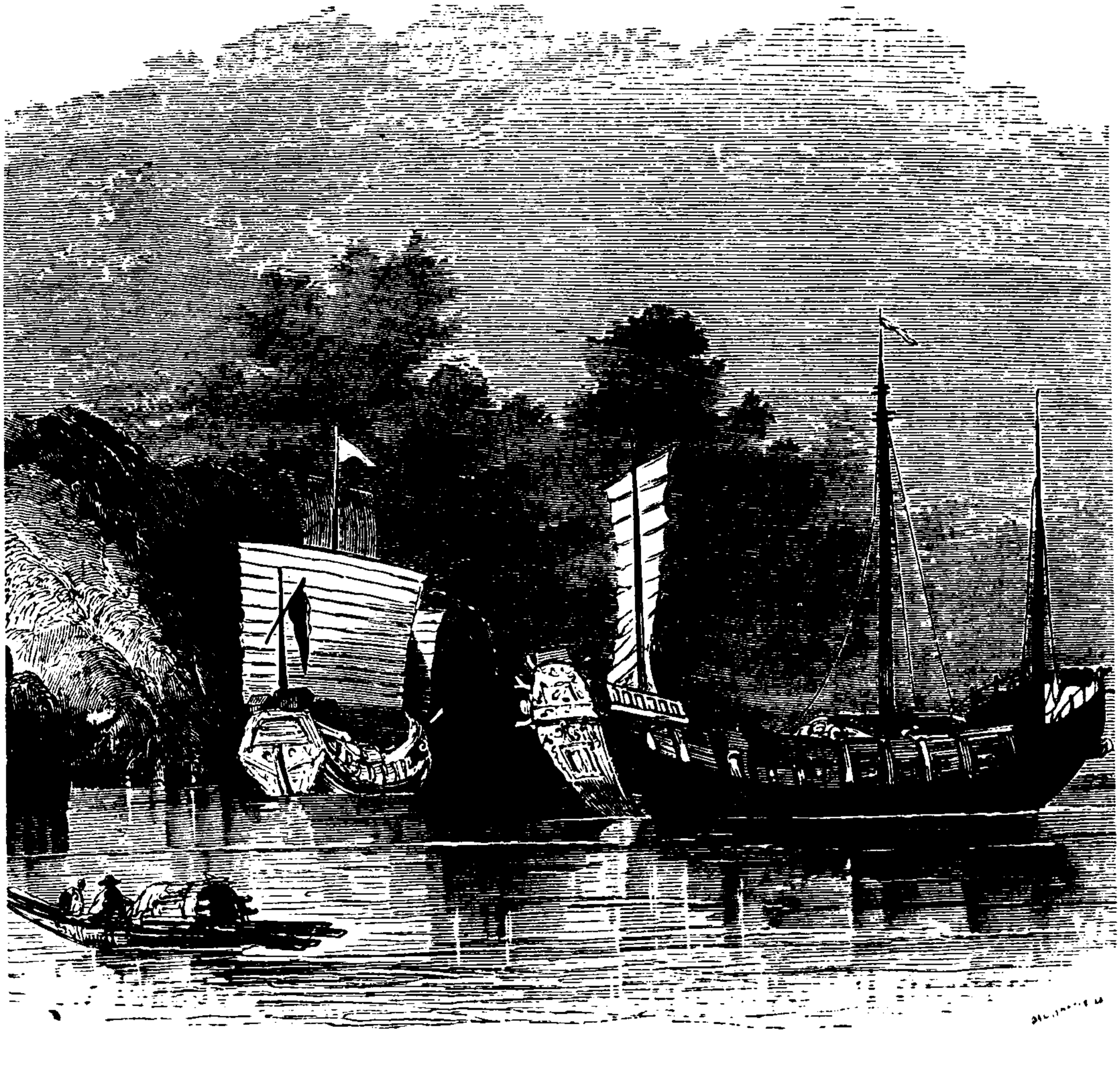
across the deck, leaving no room to pass round the sides. There was a small open space aft of the house, and right over the stern another high building, where our skipper lived, was piled up to a great height. The house was about seven feet high, and was divided into four compartments, giving us a

living room and two bedrooms for ourselves, and a room for the servants."

The sea-going junks are very much larger than the river craft, and are built on different lines. They are high at both ends, and are square at bow and stern. On the latter is painted a phœnix standing on a rock in the midst of the ocean, and at the bows two large staring eyes, reminding one, as Mr. Tylor has pointed out, of the eye of Osiris, which was painted on the Egyptian funeral-bark that carried the dead across the lake to the western burial-place. The Canton-English-speaking Chinese of Hong-kong have another explanation of the custom, "No have got eye," they say, "how can see! no can see, how can savey!" All junks of this kind are divided into water-tight compartments, and are capable of carrying several thousand tons of cargo. They are generally three-masted, and carry a huge main-sail made, like the others, of matting. The rudder projects considerably beyond the stern, and is larger in proportion than those of European vessels, giving the helmsman immense power of turning the vessel where he listeth. The choice of felicitous names by which to christen the junks is a matter of serious consideration to the owners, who love also to adorn the masts and rudders with mottoes of good omen. Though possessed of the compass, Chinese sailors are without the knowledge necessary for taking nautical obser-

vations, and consequently they are compelled to hug the land, or, where that is impossible, to trust themselves entirely to the guidance of the compass until they reach some coast with which they are acquainted.

In these circumstances it may readily be imagined



that the loss of junks and lives on the China coasts is annually very large. Not only are there the ordinary difficulties of navigation to be contended with, but the southern waters are periodically visited by typhoons, which sweep the seas affected by them

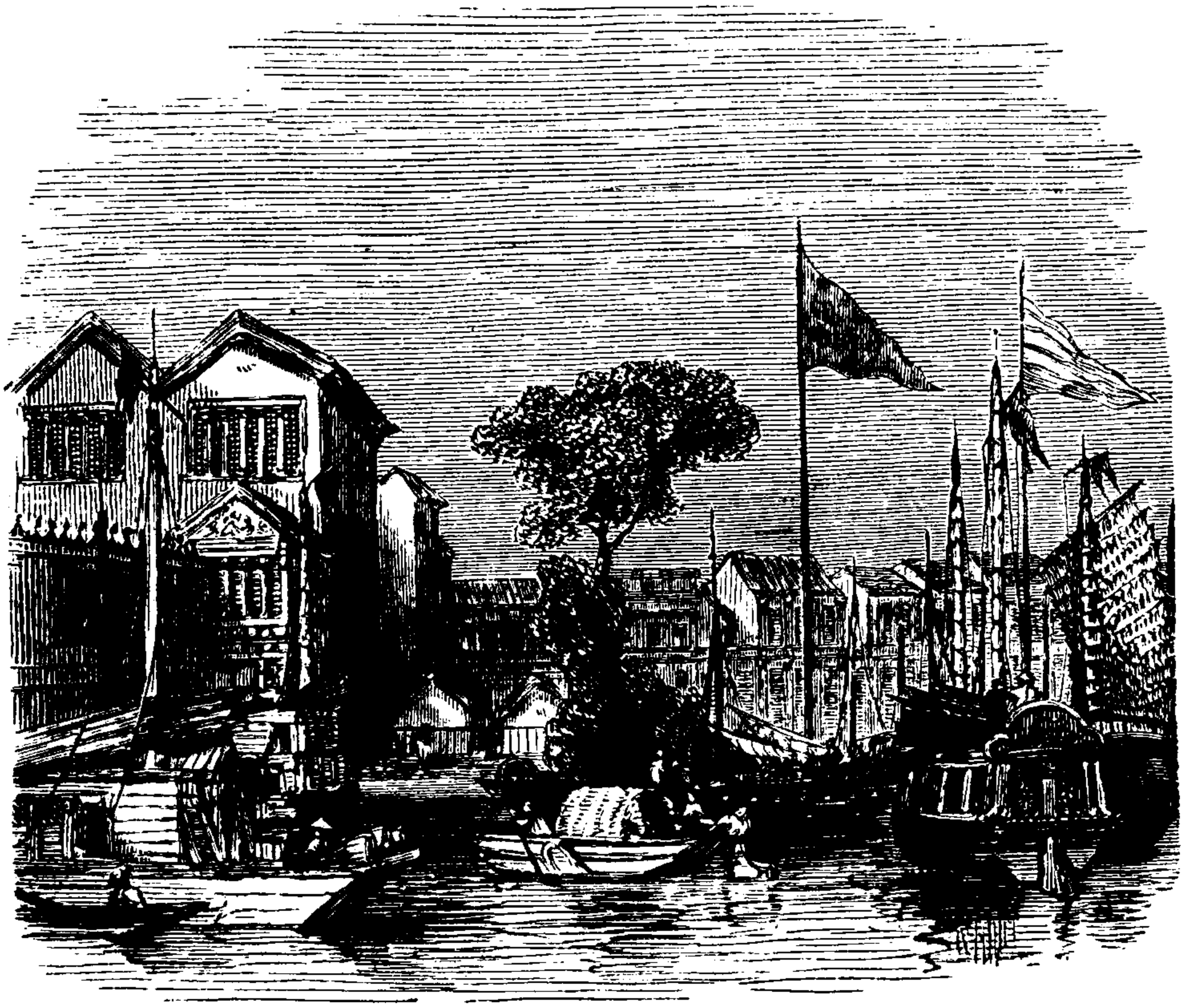
of every junk outside the shelter of harbour, and which, even within these limits, do incalculable damage. In 1862 and 1871, the neighbourhood of Canton was devastated by two such storms, and, says Archdeacon Gray, "these were, if possible, surpassed in violence, and in the number of casualties which attended them, by a typhoon which visited Hong-kong and Macao in the month of September, 1874. According to the inhabitants, this destructive cyclone was the greatest calamity which had befallen Hong-kong and Macao within the memory of man." It has been reckoned that 20,000 persons perished in the seas and rivers of the province of Kwangtung on that occasion.

The immense number of people who live in boats on the rivers in this part of China render typhoons especially destructive. For the most part these boat-people are not of Chinese origin, but are remnants of the aborigines of the country. They are known as Tanka, and are possibly related to the Meaou-tsze of southern and western China. At the present day there is not much in their appearance to distinguish them from the Chinese, except that they are more vivacious in manner, and brighter in countenance; and they have so entirely discarded their own language in favour of Chinese that their speech in no way betrays them. They are regarded with an affectation of contempt by the Cantonese, who have

nicknamed them *Shwui ke*, "Water fowl," or *Hoi ch'at*, "Sea otters." At various times they have been much persecuted, and attempts have not been wanting to subject them to complete ostracism. Even now marriages between the Tankas and Cantonese are rarely celebrated, and their youths are not allowed to compete at the literary examinations. That the race has ever survived is a constant wonder, seeing the hourly and almost momentary danger of drowning, in which the children live on board their boats. That they do not all fall overboard from the unprotected decks is only another proof that human beings can adapt themselves to any circumstances. The only precaution that is ever taken, even in the case of infants, is to tie an empty gourd between their shoulders, so that, should they fall into the water, they may be kept afloat until help arrives. Hardly a less cause for amazement is the way in which whole families and large families pack away in their boats. A space which would appear infinitely cramped and confined to one of ourselves serves a father and mother, sometimes a mother-in-law, and a host of children, for every purpose of life. They are born in their boats, they marry in their boats, and die in their boats.

One great advantage of travelling by boat in China is, that by so doing the traveller avoids the necessity of going to inns. He carries everything

he wants with him. The stove which cooks the boatmen's dinner cooks his also, and even in the smallest passenger boats he may sleep comfortably, protected by a mat-covering from rain and cold. Compared with the accommodation commonly found in village inns, boats are clean and commodious.



Except in very large inns, a single courtyard surrounded by mean and dirty rooms is all that is at the disposal of travellers. The kitchen and offices adjoin the entrance, and in the four or five other apartments live the host and his family, and there also are lodged the travellers who present themselves. In the north of China, the most conspicuous

object in a room of an inn is the k'ang, or raised brick bed-place, which generally extends along the whole side of the chamber. Being built hollow, it admits, in cold weather, of a fire of brushwood being lighted inside. The caloric thus communicated quickly heats the bricks through, and the weary traveller finds a warm place on which to roll himself in his bedding. But even when thus comfortably placed he must be a hardened sleeper who can forget in slumber the noises which are constantly going on around him. It is seldom that among the inhabitants of an inn there is not a guitar and a guitarist, and long into the night the melancholy notes of this instrument, which would be provocative of sleep were it not for the shrill long drawn-out notes which diversify Chinese airs, wail through the rooms. When at last these cease to disturb, the silence which follows only makes more audible the quarrels and fights between the ponies and mules which stand in the stable, or sometimes in the open court-yard. When towards morning these sounds have died away the traveller is fortunate if he is not tormented with the crowing of cocks, which not unfrequently landlords, and those of their guests who wish to make an early start, tie beneath their beds, and which, as may be imagined, keep up a shrill chorus on the approach of day.

One other means of travelling remains to be

A WHEELBARROW WITH SAIL. *Page* 235.

noticed, and one which is peculiar to China, namely by wheelbarrow. On the plains in the northern portion of the empire it is not at all unusual to see one or two persons seated on a wheelbarrow, which is propelled by a man or men, whose labours are lightened when going with the wind by a sail which is hoisted on a movable mast. Dr. Williamson, in his "Journeys in North China," thus describes these means of conveyance: "Here we met many of their extraordinary wheelbarrows moving along on dry ground with a sail set, each barrow having a great wheel in the centre, finely balanced. Those we saw were laden heavily, and had a large sheet of cloth set on a framework in front; many of these sails were so rigged as to be capable of being raised or reefed at pleasure, the ropes or braces being attached to a hook close to the driver. We have never seen these wheelbarrows without pity; the strain to the men who manage them is enormous; indeed, we have never witnessed human beings under such heavy labour. We met many with fourteen bean-cakes on one barrow, equal to seven small donkey-loads; and often saw six bales of cotton on one barrow, though two are considered sufficient for a mule; but human labour is cheaper than animal. In many cases there were two men to one barrow, one dragging and another pushing; but, in such cases, the load was increased."

Another traveller, writing on this subject, also speaks of the enormous loads carried on these barrows: "We saw a large wheelbarrow so heavily laden that, while it required only one man to guide and manage it from behind, two men were employed, one on each side, to steady and force it along, while a fourth man was engaged in driving two mules and one ass, which were fastened abreast to the front part of the vehicle, in order to assist in its progress."

At the present day, however, there are not wanting signs that before long the "iron horse" will have to be added to the list of the means of travelling in China. The knowledge of the material results of Western civilization which has been gained of late years by the officials of China, with the example set by Japan of the practicability of their adoption in Eastern countries, has stirred the minds of some of the most powerful men in China on the subject of introducing railways and telegraphs into the "flowery land." The advantages of railways also, in a military sense, will be a powerful argument for their adoption, and in the physical features of the country few obstacles will be found to their construction. Over the vast plains of northern China scarcely a gradient would be necessary, and through the hilly and mountainous districts the routes marked out by the existing highways would easily yield to the engineer's skill. Both from their natural aptness, and from the fact

of their striking all the great centres of trade, these highways will, when the time comes for laying down the rails, probably direct the course of the lines.

Nothing is more suggestive of the former greatness of the empire, and of its present degenerate condition, than its magnificent system of highways, and the uncared-for, miserable state in which they now are. From Peking, as the political centre of the "middle kingdom," four great main-roads radiate. One goes north to Urga by way of Seuen-hwa Foo, passing through the great wall at Chang-kea Kow; another enters Mongolia through the Koo-pei Kow, and passes in a north-easterly direction to Fung-ning, where it turns north-west and continues on to Dolanor; a third strikes eastward by way of T'ung-chow, Yung-ping Foo, Shan-hai-kwan, King-chow-Foo, Moukden, Kirin, Ning-gu-ta, and on to Poissiet, a Russian port on the eastern coast of the continent; and a fourth, which trends in a south-westerly direction to Paou-ting Foo, Tai-yuen Foo, Tung-kwan, the celebrated fortress at the point where the Yellow River, after pursuing a southerly course, turns eastward to the sea, and Se-ngan Foo in Shen-se. At this point it bifurcates, one branch turning north-west to Kan-suh and Tibet, and the other continuing the original direction through Sze-chuen to Siam. At Paou-ting Foo also, two highways diverge from the main-road, one leading to Nanking and another to Nan-chang

Foo on the Po-yang Lake, where travellers embark on the Kea River for Canton.

The original construction of these roads was as masterly as their design was magnificent. The bridges by which they cross all but the largest rivers were all well built and many of them were handsome structures; the passages through mountain-passes and hilly districts were in all cases ably executed, often in spite of great engineering difficulties; and the width of the roadways, from seventy to eighty feet, gave ample room for the passage of camels, carts, sedan-chairs, and beasts of burden which frequented them. Many of these roads are planted on each side with rows of trees, and at every ten Chinese miles there stands a signal-tower, on which, in bygone days, when evil threatened, fires were lighted, which at night gave warning of danger by their flames, and in the daytime were made to emit dense clouds of smoke to serve the same purpose. At frequent intervals are the remains of guard-houses, where soldiers used to be stationed for the protection of travellers, and wherever it is necessary wells and troughs are provided for the use of men and their beasts. Inns and tea-houses repeat themselves constantly along the lines of route, and post-horses stand ready prepared in the stables of the frequent post-houses to relieve at the instant the tired steeds of the official couriers. In cases of emergency these men are said to

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travel over two hundred English miles a-day. When on the road, they carry a few hen's feathers fastened to the top of their lanterns as a signal of their commission, and their despatches are tied in a parcel on their backs. The speed with which they travel is illustrated by the following mention made by Captain Gill, in his "River of Golden Sand," of a nocturnal visit of one at a little village in Western China: "The clatter of an imperial despatch from Peking awoke the echoes of the slumbering village at three o'clock in the morning; a few dogs barked, a cock crowed, but in less than a minute the rattle of the hoofs was lost in the distance, and the place lasped into its normal silence."

CHAPTER XIV.

HONOURS.

THE question of what should be done to the man whom the king delighteth to honour is one which receives different answers in almost every country in the world. In all, however, some accession of dignity or insignia of honour are the rewards awaiting those who have deserved well of their country. The satisfaction arising from popular fame is short-lived, and some more lasting evidence is therefore demanded of the favour of the sovereign. In China, the highest rewards for military services are unlike all other official honours, which die with the wearer, and are hereditary. Nine titles of nobility, viz. *Kung*, or duke, *How*, or marquis, *Pih*, or earl, *Tsze*, or viscount, *Nan*, or baron, and *K'ing ch'è Too-yü*, *K'e Too-yü*, *Yun*

K'e-yii, and *Ngan K'e-yii*, which may be considered equivalent to as many degrees of knighthood, are set apart for military heroes. With the exception of the last title, all these are hereditary during a specified number of lives, ranging from twenty-six for a *Kung* to one for a *Yun K'eyii*. They have the peculiarity also, on occasions, of not only descending to future generations, but of reverting to the dead, and especially to those who have been killed in battle.

The system of conferring posthumous honours of various kinds is, however, very common, and is not by any means confined to the victims of war. It is practised in the case of officials who lose their lives at sea or in the inland waters while travelling on duty, of virtuous sovereigns, of chaste widows, of filial sons, and of patriots. Such rewards are often only titles of honour which are not hereditary, and which may be either conferred on the meritorious individual in person, or granted to him posthumously, or may be bestowed on his wife, or his parents, or his grandparents. As in the case of the hereditary patents mentioned above, these titles are divided into nine ranks, each of which is subdivided into two grades, and are as follows: 1 a. *Kwang luh ta foo*, b. *Yung luh ta foo*; 2 a. *Tsze ching ta foo*, b. *Tung fung ta foo*; 3 a. *T'ung e ta foo*, b. *Chung e ta foo*; 4 a. *Chung hien ta foo*, b. *Ch'ao e ta foo*; 5 a. *Fung ching ta foo*, b. *Fung chih ta foo*; 6 a. *Ch'ing tih lang*, b. *Joo lin*

lang; 7 a. *Wăn lin lang*, b. *Ch'ing sze lang*; 8 a. *Sew chih lang*, b. *Sew chih tso lang*; 9 a. *Tăng sze lang*, b. *Tăng sze tso lang*. The wives of officers on whom these titles are conferred are styled respectively, 1. *Yih p'in foo jin*, 2. *Urh p'in foo jin*, 3. *Shuh jin*, 4. *Kung jin*, 5. *E jin*, 6. *Ngan jin*, 7. *Joo jin*, 8. *Pa p'in joo jin*, 9. *Kiu p'in joo jin*.

These titles are highly prized by those upon whom they are bestowed, and invariably accompany the mention of their names in all state papers and family records, as well as on their funeral cards, ancestral tablets, and tombstones. "The patents," says Mr. Mayers, in his "Chinese Government," "are inscribed on long scrolls of damask silk, woven in five colours, with figures of the phœnix in relief, upon which the particulars of the grant are inscribed successively in the Chinese and Manchu languages." On military officers, not only are honorary titles, such as *Tseang keun*, "General," etc., conferred as rewards for distinguished services, but articles of clothing, among which the most coveted is the yellow riding-jacket. This jacket is supposed only to be worn when in attendance on the Emperor, and though it is invariably called "yellow," the colour, as a matter of fact, follows that of the banner to which the recipient belongs. Only two Europeans have been granted this distinction, namely, General Gordon, and M. Giguel, the Commandant of the Foochow Arsenal.

To General Gordon also were presented by the Emperor four "suits" of clothes, the first of which, a "suit of court clothes," consisted of an embroidered robe, a heavenly blue satin jacket embroidered with insignia of office, a moon-coloured camlet coat, a moon-coloured satin collar, a sea-dragon court-cap, a purple cap button, a jadite holder for peacock's feather on cap, a peacock's feather, an untrimmed court-cap, a purple quartz button, a white jade holder for peacock's feather, a peacock's feather, a necklace of golden amber beads, a girdle, a sash-purse, and a pair of satin boots. The second, or variegated suit, was made up of a silk robe embroidered with four-clawed dragons, a heavenly blue Nanking camlet jacket, a rice-coloured spring camlet robe, a moon-coloured gauze collar, a floss silk cap, a coral button of the first rank, a white jade holder for peacock's feather, a peacock's feather, a peach-stone necklace, a stone-blue silk girdle, a sash purse, and a pair of satin boots. The third, or "suit of ordinary clothes," consisted of a pale silver Nanking camlet robe, a heavenly blue Nanking camlet jacket, a spring gauze robe of the colour of "lake water," a fringed official summer-cap, a red coral button of the first rank, a flesh-coloured holder for peacock's feather, a peacock's feather, a white jade girdle-clasp, a stone-blue silk girdle, a small knife, a red snuff-box, a purse, a letter-case, a fan-case, a large and a small purse, and a pair

of satin boots. And the fourth, or "walking-suit," consisted of a blue Nanking camlet robe, a yellow Nanking riding-jacket, a spring camlet robe of the colour of "lake water," a drab felt fighting-coat, a "victorious cap," a foreign porcelain button of the first rank, a long crane-shaped red holder for a peacock's feather, a peacock's feather, a set of double-forked sable tails, a stone-blue silk girdle, a waist-knife, a walking sash-purse, and a pair of satin boots.

Next to the yellow jacket, the peacock's feather is the imperial reward which is most highly prized, and of this distinguished decoration there are three ranks. The highest is the *San yen hwa-ling*, or "three-eyed peacock's feather," which is conferred only on imperial princes, or nobles of the highest degree, or for the most signal military services. The second, the *Shwang yen hwa-ling*, or "double-eyed peacock's feather," is bestowed upon lesser dignitaries, and for less conspicuous merit. And the third, the *Tan yen hwa-ling*, or "single-eyed peacock's feather," is given as a reward for good service, without regard to rank. Of late years the necessities of the imperial exchequer have been such as to compel the government to sell rank in the open market, and among other insignia of imperial favour "single-eyed peacock's feathers" have been freely purchased. One other kind of feather, known as the *Lan ling*, "blue feather," or more commonly *Laou kwa ling*, "crow's feather," is

reserved for all officials under the sixth rank who have won their spurs on the battle-field, and, according to regulation, it is a distinction which is open also to the rank and file of the imperial guard. But more commonly private soldiers receive as a reward for merit an oblong plate of thin silver, on which is inscribed the character *Shang*, "reward."

During the present dynasty a Manchoo title of distinction has been imported into the Chinese service, and is now much coveted, both for the honour it brings, and for the increased allowances which the bearers of it enjoy when on active service. *Ba-t'oo-roo*, "Brave," is a title which by imperial order is added to the names of soldiers who have performed acts of gallantry in the field, and, in cases of more than ordinary merit, it is supplemented by prefixed epithets, such as "magnanimous," "heroic," etc.

As an additional mark of the imperial appreciation for military services rendered, it is permitted to certain officers to ride on horseback a certain distance within the outer gateways of the palace when bidden to an audience, instead of being obliged to dismount at the gates of the "forbidden city," as all officials now are who do not possess this privilege.

In China, as elsewhere, it is fully recognized that the same power which grants honours and privileges may at any time withdraw them, and each and all of the distinctions mentioned are revocable by imperial

decree. Nor is this power allowed to remain a dead letter. The *Peking Gazette* frequently contains edicts stripping offending officials of their yellow jackets, their patents of nobility, and their titles of *Ba-t'oo-roo*, etc., or reducing the number of eyes in peacock's feathers, or changing the colours of the buttons worn by them, either temporarily or permanently.

But the bestowal of imperial honours is by no means confined to officials of either service, or to members of the male sex. In every city in the empire are to be seen *Pai low*, or "honorary portals," stretching across the streets, which have been erected by imperial order to perpetuate the virtues of some filial daughter or chaste widow. It might be argued that the existence of these laudatory monuments points to the rarity of the virtues which they commemorate. And this is, to a certain extent, no doubt true; but at the same time, the formalities to be gone through and the expenses incurred in obtaining the necessary decrees are so burdensome, that doubtless the friends of many fit candidates for the honour are fain to allow them to waste their sweetness on the desert air of obscurity.

As an instance of the merit in such cases demanded, and of the rewards granted, the following edict in the *Peking Gazette* of May 25th, 1877, affords a good example. Le Hung-chang, the Viceroy of Chih-li, there reports the case of a Miss Wang, who, from her

earliest youth, "exhibited a decorous propriety of conduct and a love of study. She was a diligent reader of Lew Heang's 'Lives of Virtuous Women,' and the poems of Muh Lan. At the age of thirteen, it was proposed to betroth her. At the first hint of this reaching her ears, she retired to her room, and drew, with a pointed instrument, blood from her arm, with which she wrote a sentence declaring her intention to remain single in order to devote herself to the care of her parents. At the age of eighteen she refused in like manner; and when, in 1852, the remains of her father and second brother, who had perished at the taking of Woo-ch'ang by the rebels, were brought back to Kao-yeo, she exclaimed, amid her tears, that since she could not follow her father to the tomb, her mother being still alive, her blood should at least serve to varnish his coffin; so saying she gashed her arm with a knife, allowing a stream of blood to mingle with the lacquer of the coffin. She had reached the age of twenty-six when her father's obsequies were completed, and her mother and elder brother were anxious that she should marry; but she steadfastly refused to do so, and devoted herself to attending upon her mother, with whom she shortly afterwards removed to Choh-chow, on her brother receiving an appointment at Peking, as a reward for his services. She allowed no other hands but her own to wait upon her mother, and when, in 1862, her parent was

attacked with a dangerous illness, she cut a piece of flesh from her left thigh to be administered as a remedy. In less than a year, a fresh attack of illness supervened, and she cut a piece of flesh from her right thigh on this occasion, recovery ensuing as before. On subsequent occasions, when her parent was attacked with slight ailments, she applied burning incense-stick to her arms, and used the calcined flesh to mingle with the remedies prescribed, with invariably successful results. After her mother's death, in 1872, she refused all sustenance during a period of three days, and was with difficulty persuaded at length to take food. Her brother shortly afterwards died, whereupon she escorted his remains to the ancestral home at Kao-yeo, and afterwards, returning thence, performed the same journey once more in attendance on her mother's coffin. The devotion and energy she has displayed exceed what might be expected from one of the opposite sex, and it is solicited, in view of the wide repute which has been gained by her virtues at Choh-chow, that a monument may be erected to her honour under imperial sanction.—Granted by rescript."

Similar honours are frequently conferred on young ladies who, their betrothed having died before marriage, devote themselves to a life of single blessedness, and to the discharge of filial duties towards the parents of their proposed husbands. Even the

passive virtue of longevity comes within the far-reaching circle of imperial favours. The Chinese and especially Chinese women, are not long-lived, and when, therefore, a case occurs of a lady living to an unusual age, the circumstance is regarded, in the words of the usual edict issued, as "conspicuously a glory to our reign, and an auspicious omen for our people," and a tablet, inscribed in obedience to the order of the Emperor by the Imperial Studio and the Han-lin College, is the least honour which is conferred upon her.

CHAPTER XV.

NAMES.

LIKE most institutions in China, surnames have a long ancestry. Thousands of years before the Aryan races adopted the haphazard epithets which serve them for surnames, the Chinese had established for themselves tribal names, which are the true surnames. History tells us, that the Emperor Hwang-te (2697 B.C.) was the first to introduce *sing* or surnames. He had, we are told, a family of twenty-five sons by four wives. To thirteen of them he gave his own traditional name of *Ke*, and to the remaining twelve he gave eleven *sing*, namely *K'e*, *Yew*, *T'ăng*, *Chin*, *Jin*, *Seun*, *He*, *Kih*, *Hwăn*, and *E*. Following the example thus set, succeeding emperors conferred names on meritorious subjects, taken either from

their native places, countries, or cities, or chosen on account of epithets attaching to them, or in virtue of their titles, trades, dwellings, or personal characteristics. The earliest *sing* are said to have been derived from the mother's side, and for this reason, in most of them, the hieroglyphic for a woman enters into the composition of the compound characters which express them in writing.

It is noticeable that, from the earliest times, the *sing* were conferred by the Emperor, and no Chinaman has, down to the present day, ever had a right either to adopt or change a *sing* without imperial sanction. So fully is this recognized, and so strictly tribal are the *sing*, that an inexorable law forbids a man from marrying a woman bearing the same *sing* as himself. It is not quite clear when this law was first instituted. It is certain that during the Shang and earlier dynasties there existed no such bar to intermarriage, but we find it in force during the Chow dynasty, and since that time it has been rigidly adhered to. As years went on, the list of *sing* rapidly increased, until, at the present day, there are, according to K'ang-he's great encyclopædia, 3038 single *sing*, and 1619 double ones. Wells Williams gives only 1678 and 176 respectively. Legend says that Hwang-te arranged the *sing*, which he conferred on his sons by the notes which he blew from a jewelled flute. Like many other early Chinese legends,

however, it is probable that this one arose from a misapprehension of the original *Ku wăn* text, and that the fact of the number of the musical notes fixed by Hwang-te agreeing with the number of his son's *sing* has given currency to it. At the present day, the surnames in the well-known work on the *Pih sing* are, following this tradition, arranged under the twelve musical notes. The Chinese pride themselves much on the possession of surnames, and no foreigner, not even the countrymen of the reigning Manchoo sovereigns, are allowed to borrow them, or even officially to use their own surnames in China. In the same way, the Annamese flaunt their possession of *sing* as a badge of superiority over the Cambodians, who are not so privileged, and who are thus driven to distinguish each other by names crystallizing either physical or mental characteristics. At the present day there yet linger traces of the old tribal associations in China. Such names of places as *Le kea chwang* and *Chang kea wan* recall the time when the Le family were in possession of the first-named village, and the Chang family owned the shores of the *wan* or bay where the allied fleets rendezvoused in 1860 before the attack on the Taku forts. In every town and large village, also, every family has its ancestral hall, in which are placed the tablets of the deceased heads of the various households which constitute the clan, and where the great family re-

unions, especially that known as the autumnal sacrifice, are held.

It is customary for the members of a family establishing an ancestral hall, to subscribe together a sum for the purchase of a piece of land, the income of which is devoted to the maintenance of the hall. This land, as well as the hall and its furniture, are vested in the entire family, and can be alienated only by the unanimous consent of the elders of all the households interested in them. The first annual festival of any importance is held on one of the early days of the first month, when the representatives of the various households stand in a circle round the tablets in the principal room, and with joined hands together bow and worship before the tablets of their ancestors. After this and other ceremonies have been performed, the assembled worshippers sit down to a feast. From the eleventh to the fifteenth of the same month, acts of worship are performed, and in the second month the vernal sacrifices, consisting of meats, vegetables, and fruits, are offered before the shrines of the deceased. In the seventh month, mock money and mock clothing are burnt, under the delusion that, by so doing, the things they represent will pass to the dead, who will thus be prepared to withstand the cold of the approaching winter. But the principal festival is later in the autumn, when the sacrifices offered and the ceremonies performed are of a more

important and formal kind than on other occasions. Describing a particular festival of this kind, Mr. Doolittle, in his "Social Life of the Chinese," says: "A professor of ceremonies was present, directing the worshippers when to kneel, bow, and rise up. The faces of these worshippers were turned towards the tablets. The head person among them was a lad some six or eight years old, being the eldest son of the eldest son, etc., of the remote male ancestor from whom all the Chinese, having his ancestral name, living in the city claim to have descended. He was the chief of the clan, according to the Chinese law of primogeniture. This lad, instructed by a professor of ceremonies, took the lead in the worship, all the rest kneeling down when he knelt, bowing their heads towards the ground when he bowed his head, and rising to their feet when he rose. The head man, at the proper time during the ceremony, while on his knees, all the rest of the worshippers being also on their knees, received three cups of wine, which he poured out, one by one, upon some straw placed in the bottom of a certain vessel. These cups were then refilled and replaced on a table before the tablets, whence they were taken by the professor of ceremonies. Before the wine was poured out, he lifted the cups up reverently in front of him, as though offering them to the spirits supposed to be in the tablets. Three bowls of vegetables were pre-

sented . . . in like manner, and then taken away and placed upon a table. The professor of ceremonies . . . knelt down, and read, or rather chanted, a kind of sacrificial prayer to the spirits of the departed ancestors of the company present. They, being all the while on their knees, then bowed down their heads towards the ground three times, when several rolls of coarse silk, or something in imitation of silk, were burnt. The great drum was beaten. All rose up at the command of the professor, and left their allotted places. The cooked provisions intended for the feast were soon arranged on tables, in the proper . . . manner at feasts. The representatives of the families interested in the hall took their seats, and partook of the feast provided in the presence, as they believed, of their ancestors. All of them were males, no female being allowed to be present or participate in the festivities or solemnities of such occasions. At the close of the feasting, each representative took home with him some of the flesh of the pig which had been offered whole before the tablets." The flesh thus taken home is highly prized, it being believed that those who partake of it are likely to become the parents of sons.

In addition to the *sing*, every Chinaman possesses one or more personal names. In his infant days, a designation known as his "milk name" is conferred upon him, and subsequently, on his arriving at the

age of puberty, a *ming*, or cognomen, is given him. In after-life, more especially if he becomes an author, he takes a *tsze*, or literary appellation, and it is by this that he is afterwards best known in every-day life and in the literary world. Often, again, he adds one or more *haou*, pseudonyms, to his other names, which not unfrequently he uses on the title-page of his works, thus considerably adding to the difficulty of identifying him. The well-known philosopher Choo He affords an instance of the number of names which a Chinaman may accumulate. To his *sing*, Choo, was added his *ming*, He. Subsequently he adopted the *tsze*, Yuen-hwuy, and Chung-hwuy, and at different times, afterwards, christened himself with the pseudonyms Hwuy-gan, "The dark cottage;" Hwuy ung, "The obscure gentleman;" Ts'ang-chow t'un ung, "The concealed gentleman of Ts'ang-chow;" Yun kuh laou jin, "The old man of the cloudy valley;" and Tsze yang, from the name of his study.

As a rule, high-sounding or felicitous names are chosen for the *ming* and *tsze*, and, as generally, the pseudonyms adopted by authors bear depreciatory meanings, or references to their dwellings. For example, we meet with such *ming* as "The fairy guest;" "The pacifier of the age;" "Protracted longevity;" or "The shield of the empire," the *ming* borne by

the father of the late Chinese ambassador; and among pseudonyms we find "The dull scholar;" "The obscure student;" "The stupid old man;" as well as "The western river;" "The mountain valley," and "The five mountain peaks."

CHAPTER XVI.

THE CHINESE YEAR.

FROM time immemorial, that is to say, from a date anterior to the arrival of the "black-haired" race in China, the Chinese divided their year into twelve lunar months, with an occasional intercalary month to make up the required number of days for the full year. The earliest written character for a year represented a stalk of wheat ( ), which symbol is still preserved in the modern form of the same character, now pronounced *nien* (年). The months were in those early days called by names the origin of which has, according to the author of the earliest Chinese dictionary, the *Urh ya*, been lost, and, in default of any intelligible explanation, the lexicographer gives the list without attempting to elucidate

them. The first is *T'sow*, "The north corner;" the second *Joo*, "As, Like;" the third *Ping*, "To start in sleep;" the fourth *Yu*, "I;" the fifth *Haou*, "Bright;" the sixth *Ts'ieh*, "Sacrificial Table;" the seventh *Seang*, "To examine, to assert, to watch;" the eighth *Chwang*, "Stout, Strong, Abundant;" the ninth *Huen*, "Dark;" the tenth *Yang*, "Bright," "The sun," "The day;" the eleventh *Koo*, "A crime," "A failure;" the twelfth *Tsoo*, "Heavy dew or rain." But though the source from whence these names were derived is hidden from the Chinese, the affinity, as has already been shown, which we now recognize as existing between early Chinese and Accadian gives us a clue by means of which some of these names at least may be explained. In accordance with the Babylonian custom, also, the year of the ancient Chinese began with the third month of the solar year.

The modern year is lunar in its divisions, though regulated by the sun in so far that New Year's Day is made to fall on the first new moon after the sun enters Aquarius. It thus varies between the 21st of January and the 19th of February, but whenever it occurs it is the signal for national rejoicing and individual merry-making. All public offices are closed for the space of twenty days, and, in like manner, the doors of warehouses and shops are shut in the faces of customers. A day or two before the end of the old

year a thanksgiving service is performed in each household, before the shrine of the tutelary deity of the dwelling, in acknowledgment of the safety and comfort enjoyed during the past year; and, among traders of all kinds, extreme anxiety is manifested to get in outstanding debts, and to provide money for the payment of sums due. To be a defaulter on New Year's Day is to lose credit and reputation, and, rather than begin a new year under such ill-omened circumstances, shopkeepers often offer their stocks-in-trade at prices which not only leave them without a profit, but which are, not unfrequently, less than cost-price. The last night of the year is devoted to preparations for the ceremonies of the morrow. Before daybreak the members of each household offer sacrifice, with many genuflections and prayers, to heaven and earth, and to their tutelary gods. After each service crackers are discharged in the street or road with so universal a consent that the morning breaks perfumed with sulphur and saltpetre. Next to the tutelary gods, the deceased ancestors of the household, and after them the living elders of the family, receive homage from their kinsfolk.

Early in the day the provincial mandarins pay their respects, when practicable, to the governors and viceroys of their respective provinces; and, at the capital, the male members of the imperial household

and the high officers of state prostrate themselves before the Emperor, and offer to him their congratulations and good wishes. In theory, this ceremony should be observed by every official in the empire; but, as this is impossible, the mandarins of each city repair to the Emperor's temple, and there perform the ceremonies of devotion before a throne made in exact imitation of the Dragon Throne, and on which is placed a tablet bearing the inscription "May the Emperor reign ten thousand years, and ten times ten thousand years." The fact of many hundreds of thousands of mandarins throughout the empire simultaneously prostrating themselves in humble adoration before thrones, each tenanted but by an ascriptive tablet, is highly suggestive of the power wielded by the sovereign, and of the extent of the superstitious awe with which he is surrounded.

In private life, after the morning sacrifices have been performed, the men of the family go out to pay complimentary visits to their friends. A more than usual obsequiousness is required of acquaintances when meeting in the streets, and an invariable law makes it obligatory for every one to appear on New Year's Day in his best attire. On a day of such importance and ceremony superstition is sure to be busy. Astrologers have laid it down that it is a fortunate day for making matrimonial engagements, marrying, setting out on a journey, ordering new

clothes, beginning repairs to a house, or laying the foundations of one, for entering into business contracts, for sowing, planting, and grinding, and, in fact, for almost every enterprise. To students of folk-lore the Chinese superstition of the "first foot" of the person first seen on New Year's Day will be familiar. To meet a fair man when first going out is an omen of good luck, but to meet a woman is only one degree better than to meet a Buddhist priest, who is regarded as foreboding the worst possible fortune. In the same way, on New Year's Night, a person wishing to peer into the future, places a sieve on an empty stove, and on the sieve a basin of water and a looking-glass. Having made these arrangements, he steals out and listens for the first words spoken by passers-by, and gathers from them an omen of good or evil for the coming twelve months.

The leading idea among the Chinese, at New Year's time, is that with the new year a fresh lease of life begins. The account of all the thoughts, words, and deeds of the past year has to be closed, and a new era breaks upon them with the dawn, in preparation for which they seek to bind fortune to their chariot-wheels by the performance of endless superstitious observances, and by calling down blessings on one another. In some parts of the country, boys, on the last day of the year, shout out in the streets *Mai saou*, "I will sell my idle ways," with the osten-

sibly laudable desire of devoting the new year to busy diligence. On the accession of an emperor, his reign counts only from the first day of the year following the decease of his predecessor, who is regarded as sitting on the throne for the remaining months of the year in which he died. On each succeeding New Year's Day the Emperor is re-enthroned, amidst a display of imperial insignia and the strains of music. In a pavilion in the palace he then prostrates himself before heaven and earth, and afterwards, as mentioned above, receives the congratulations of his ministers and the members of his household, and separately the obeisances of the imperial princesses and the ladies of the court. A state banquet follows, to which all the high officers of state, as well as the imperial princes, are invited.

The evening of New Year's Day by no means brings to a close the festivities of the season, which are prolonged until after the fifteenth day. The first week is spent in paying visits, exchanging presents, and feasting. Loose-skinned oranges are common presents in the south of China, at this period, from the fact of the native name for them having exactly the same sound as the word meaning "Good fortune,"[1] and the streets of cities are thronged with

[1] The Chinese are very fond of this kind of symbolism; two of the commonest instances of which, especially on porcelain,

servants carrying sweetmeats and cakes from house to house. But from superiors to inferiors presents of a more substantial value pass, and considerable sums of money are bestowed by the wealthy on their servants and dependents. Beggars reap a rich harvest at the houses of the well-to-do, and itinerant musicians levy a compulsory tax on their rich fellow-townsmen.

Ladies break through the monotony of their lives at this season and give themselves up to feasting and merry-making. From the fourth to the seventh day they worship at the shrine of the goddess who presides over marriage, and on the seventh they go in large numbers to the public gardens, where they show themselves off in their best attire and in the full disfigurement of obvious paint and cosmetics. When paying New Year's visits, it is customary for ladies to carry with them to their friends sticks of sugar-cane which, however, as a matter of fact, are seldom presented, the will being accepted, with common consent, for the deed.

The evening of the fifteenth day of the first month, when the Feast of Lanterns is celebrated, is another ladies' night. For days previously, the lantern-shops are crowded with purchasers, who indulge in wild fancies in the choice of the lanterns they buy. All

are the use of the Bat (*Fuh*), to signify "happiness," and of the sonorous stone (*King*), to emblematize "prosperity."

are highly coloured and are shaped in every conceivable mould. From the ordinary round shape, to the most grotesque figures of men or animals, the changes are rung on every variety; and no less divergent than the forms are the prices asked. The poorest is sure to find some to suit his pocket, while others covered with gauze or silk, and tastefully painted, are within the reach of the wealthy only. When the night arrives, the lanterns, which have previously been hung up, are lighted, and give the signal for the commencement of the festivities. The viands which have been placed on the family altar as an accompanying sacrifice to the worship of the tutelary deity of the household are transferred to the dining-table, and with copious supplies of *samshu* form the family supper. As the night advances, crowds, among whom are numbers of ladies, who, on no other occasion, venture out after dark, throng the street to gaze at the illuminations and, in some instances, to guess the riddles which are inscribed on lanterns hung at the doorways of houses. Prizes, such as parcels of tea, pencils, fans, etc., are given to the successful solvers of the rebuses, but these have little to do with the interest which is shown in the amusement which, partaking of the nature of a literary exercise, is well suited to the national taste.

With the opening of the official tribunals on the

twentieth of the month the New Year festivities may be said to come to a close, and the work of the new year to begin in earnest. Very early on the morning of that day, the lowest mandarins, both civil and military, open their seals of office in the presence of their subordinates. The yamun is brilliantly lighted on the occasion, and with due ceremony the box containing the seal is placed on a table in the tribunal surrounded by burning candles and incense. The mandarin, then, having performed the kotow before it, the principal clerk lifts the box reverently above his head, and offers his congratulation to his chief. The seal is next taken out of the box and placed on the table, and again becomes the object of the kotow on the part of the mandarin. Four impressions of the seal are made on a piece of red paper bearing an inscription of good omen, which is hung up at the gate of the yamun. So soon as these forms have been gone through, the mandarin goes to the yamun of his next superior, and there takes part in an identical ceremony. With him again he goes to the next in rank, and so on until officials of all grades take part as witnesses in the opening of the vice-regal seal in the yamun of the provincial governor-general. In the southern provinces of the empire discharges of cannon and crackers announce the opening of the seals; and, as no business is entered upon until the next morning, the latter

part of the day is devoted to complimentary visits and merry-making.

According to a very ancient tradition, New Year's Day is called the fowl's day, the second the dog's day, the third the pig's day, the fourth the sheep's day, the fifth the cow's day, the sixth the horse's day, and the seventh man's day. During the first six days the flesh of all those animals to whom the days are dedicated are forbidden as food, and the consequence is that feasters at New Year's time have mainly to content themselves with such viands as vegetables and fish. The seventh day is one of great importance, and, if fine, it is said to presage a plenteous year, and, if the reverse, scanty harvests and misfortunes. In all parts of the empire it is celebrated with honour. Figures, intended for the gods of happiness, rank, and longevity, cut out and dressed in many-coloured garments, are hung up at the doors as omens of good luck, and, in some districts, pictures representing rats contracting marriages with women are hung up, curiously to relate, with the same object. Generally it is a day devoted to feasting and merry-making, and in the south, where the climate admits of outdoor pleasures, picnics are common among the people. One of the many customs peculiar to the day is to put a new cloth bag full of red beans in a well, and, after allowing it to remain there three days, to distribute its contents among the household,

the men eating seven of the beans each, and the women fourteen. This is supposed to secure them against illness during the year.

As stated above, the year is divided into twelve months, of twenty-nine and thirty days each, and as these periods represent with sufficient exactness the lunar month, it follows that the new moon falls on the first of every month, and that on the fifteenth the moon is at its full. The month is thus associated with the moon, and is called by the same name, and is written with the same hieroglyphic. In an ancient work, entitled the *San fun*, part of which was probably written in the 23rd century B.C., there is evidence that among some of the aboriginal tribes of China the year was, as among the Egyptians and some of the peoples of India, divided into three periods, known as the grass-springing period, the tree-reigning period, and the tree-decaying period. Under the influence of the higher culture of the Chinese, these divisions disappeared, and the twelve months became the recognized parts of the year. The Chinese do, however, divide the year by seasons as well as by months, and recognize eight main divisions and sixteen subsidiary ones, "which correspond to the days on which the sun enters the first and fifteenth degrees of a zodiacal sign; when an intercalary month occurs, they are reckoned on as in other years, but the intercalation is made so that

only one term shall fall in it. Their names and approximate positions in the foreign year are here given :—

Feb. 5. LIH CH'UN, commencement of spring.
„ 19. *Yü shui*, rain-water.
March 5. *King chih*, the torpid insects are excited.
„ 20. CH'UN FUN, the vernal equinox.
April 5. *Ts'ing ming*, clear brightness.
„ 20. *Kuh yü*, grain rains.
May 5. LIH HEA, commencement of summer.
„ 21. *Seao mwan*, the grain begins to fill.
June 6. *Mang chung*, the grain is in ear.
„ 21. HEA CHE, the summer solstice.
July 7. *Seao shoo*, slight heat.
„ 23. *Ta shoo*, great heat.
Aug. 7. LIH TS'IU, commencement of autumn.
„ 23. *Ch'oo shoo*, limit of heat.
Sept. 8. *Pih loo*, white dew.
„ 23. TS'IU FUN, autumn equinox.
Oct. 8. *Han loo*, cold dew.
„ 23. *Seang keang*, hoar-frost descends.
Nov. 7. LIH TUNG, commencement of winter.
„ 22. *Seao süeh*, little snow.
Dec. 7. *Ta süeh*, heavy snow.
„ 22. TUNG CHI, winter solstice.
Jan. 6. *Seao han*, little cold.
„ 21. *Ta han*, severe cold." [1]

It is considered among the Chinese that these periods very accurately mark the changes in the atmosphere which directly affect the constitution. For this reason it is customary for people who have both wealth and time to devote to such considera-

[1] Dr. Wells Williams's "Dictionary."

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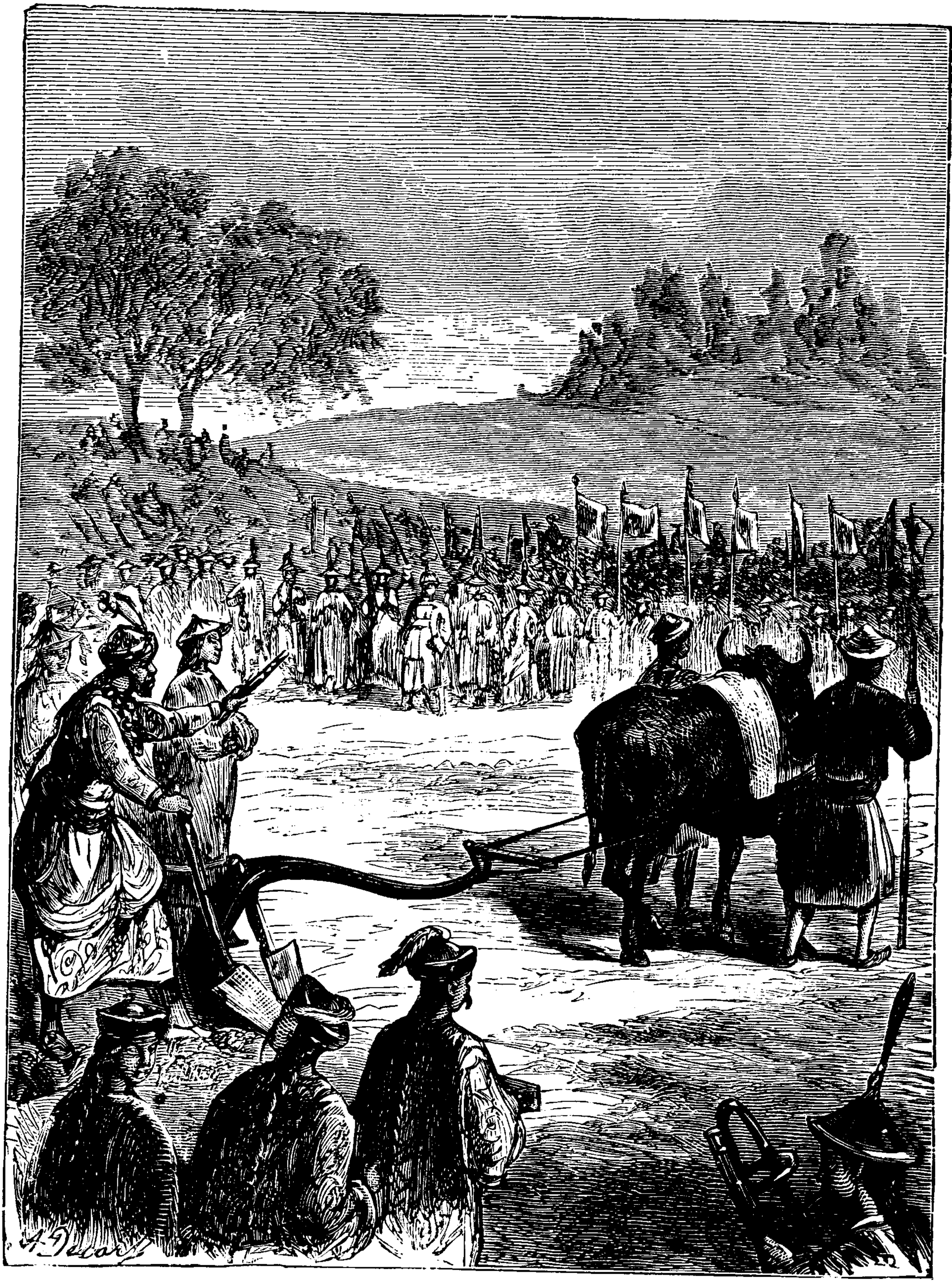
tions to fortify themselves against the evil effects of atmospheric changes by eating nourishing and invigorating food. Ginseng soup is largely consumed on these occasions, and it is said that in the neighbourhood of Canton the flesh of black dogs is sought after as possessing eminently strengthening properties.

The greatest festival of the year, next to that at the New Year, occurs at the first great division, the commencement of spring. Agriculture has always held a high place in the estimation of the Chinese. It is said to have been taught to the people by the Emperor Shin-nung (2737–2697 B.C.), who has been canonized as its patron-god, and this imperial ancestry has entailed on each succeeding emperor the duty of leading the way for his subjects in the agricultural year. In obedience to this custom, on the arrival of *Lih ch'un*, the Emperor, attended by his court, goes out of the east gate of the capital to a temple set apart for the purpose, "to receive the spring." In like manner, as representatives of their imperial master, the officials in every provincial capital head processions, composed of the leading gentry of the district, accompanied by bands of music and gay banners, and in this array having marched through the principal streets, they pass out by the east gates to the appointed temples. Here the clay and paper images of oxen, and in some cases men and ploughs, which have been carried in the procession, are placed

on the altar, and sacrifices are offered up to the god of spring. This done, the images of the oxen are beaten with sticks by the officials, and are then destroyed, those made of paper by fire, and those of clay by being broken to pieces. These customs vary slightly in different districts. In some, a young lad is chosen who must be without spot or blemish, and who, having been dressed in green clothes, is sent out into the country through the east gate. After a certain interval the official procession starts in the same direction, and meets the lad, whom they worship as the god of spring, and with whom they return to the city in triumph. A fine day is earnestly desired for the *Lih ch'un* procession, and the saying runs that, "if rain falls on the oxen in the procession, it will be wet for a hundred days."

Connected with the *Lih ch'un* is the turning of the first sod by the Emperor. On the appointed day, attended by his court and all the high officials of the capital, the Emperor again goes out of the east gate to the temple of Earth, in the grounds of which, with his own hand, he ploughs up nine furrows, while officials follow at his heels casting seed into the newly turned earth. As soon as his allotted task is finished, the imperial princes, holding yellow ploughs, go through the same formality, and following on these the attendant high officials perform the like duty, but with red ploughs in place of those coloured with the imperial yellow.

Similar ceremonies are performed in the provinces, and Archdeacon Gray gives the following account of the ceremonies witnessed by him on one such occasion at Canton: "The governor-general, the governor, the treasurer, the commissioner of customs, the literary chancellor, and the criminal judge of that city repair at an early hour, on the fifth day of the ploughing season . . . to the temple in honour of Shin-nung, the god of agriculture. This temple is situated at an English mile beyond the eastern gates of the city. Its principal shrine is two storeys high. In the courtyard, enclosed by walls of brick, there are three chambers, in the first of which certain implements of husbandry are kept; in the second, grain for seed and offerings; in the third, stalled sheep or swine, intended victims in honour of the god. The officials, having arranged themselves before the altar, proceed to perform the kotow. The governor-general then offers to the god, as expiatory sacrifices, a sheep and a pig. Nine kinds of grain and vegetables are also presented as thank-offerings. The kotow is then performed once more, the officials knocking their heads upon the earth nine times. Upon rising to their feet, a letter addressed by them to the idol of the god of agriculture is read aloud in the hearing of all assembled, the reader looking towards the idol. The letter, which is written according to a form prescribed by the Board of Ceremonies, runs



SACRIFICIAL PLOUGHING. *Page* 273.

thus: 'Upon this auspicious day, we, the principal officials of this city and province stand, O god, before thy altar, and render to thee, as is just, heartfelt homage. We depend upon thee, O god, to grant speed to the plough, and to give food sufficient for the wants of the people over whom we rule. As high as the heaven is above the earth, so great are thy virtues. The ploughing season has this day begun and all agriculturists are now prepared to prosecute their labours with diligence. Nor is his imperial majesty, the Emperor, though so high in rank, at all behind in his preparations for the discharge of such important duties. We therefore, the officials of this city, pray to thee as in duty bound, to grant us favourable seasons. Grant us then, we fervently beseech thee, five days of wind, and afterwards ten days of rain, so that each stem may bear two ears of grain. Accept our offerings, and bless us, we pray thee.' When they have again performed the kotow, knocking their heads nine times upon the ground, the officials put off their tunics, and proceed to certain government lands, which are adjacent to the temple, for the purpose of ploughing nine furrows each. Here each official, having been presented with a whip, is escorted to a plough to which a buffalo is yoked; and when the word is given by a conductor of ceremonies, the ploughs are set in motion. At the head of each buffalo, to direct its course, a peasant

is stationed, who is permitted on this occasion to wear a yellow jacket. Behind each of the illustrious ploughmen walk three or four officers of the civil service, whose duty it is to sow, at each step, seeds of grain in the newly made furrows. While the governor-general and his colleagues are engaged in ploughing, youths in gay dresses, stationed at each side of the field, sing, at the very top of their voices, pæans in praise of the god of agriculture. In a long line at the south end of the field stand aged husbandmen, wearing gay garments suited to the occasion; while at the north end are a body of graduates."

At the period *Ts'ing ming*, which, as stated above, falls generally at the beginning of April, is performed, the rite of worshipping at the ancestral tombs. This is regarded as the most sacred duty, and he who would wilfully fail in performing it would be looked upon as an outcast. On the morning of the day in question the male members of each household repair to the family graveyard, and, having weeded and swept the tombs, light incense, and arrange in front of the grave sacrificial offerings consisting of boiled pork, fish, poultry, cakes, tea, and wine. The family representative then performs the kotow in honour of the deceased, and each in turn follows his example. Crackers are then fired and paper-money burnt, on the ashes of which is poured a libation of wine. A second time the kotow is performed, and this

brings to a close the ancestral worship, which is a mixture of homage and prayer. It is the universal belief that the spirits of ancestors watch over and protect their descendants during life, and that they pass backwards and forwards between their resting-places in the graves and the dwellings of their representatives. It is obviously important, therefore, that there should be no let or hindrance to their power of ingress and egress to and from the tombs, and the first object of the visitors to the graves is to clear away all and every obstruction which may have accumulated during the preceding twelve months. The kotow and sacrificial offerings satisfy the prevailing idea of homage and prayer, and by their due observance are supposed to secure the protection and support of the dead.

Having reached this stage, it is considered necessary, for the comfort of the spirits, to propitiate the local deity by the presentation of offerings consisting of meat, wine, and paper-money. With a strange mixture of superstition and materialism, they further follow in imagination the ancestral spirits into Hades, and picture them seated at table enjoying the viands presented to them, but subject to annoyance from the numbers of beggars who haunt the unseen regions. To relieve the spirits from the importunities of these unfortunates, they offer to them sacrifices of cakes, paper clothing, and paper-money. The im-

mediate and prospective well-being of the ancestral spirits having thus been provided for, the living worshippers seat themselves on the ground, and make a hearty meal of the sacrificial meats, from which the spirits are supposed to have extracted only the essential and immaterial elements.

It is, perhaps, due to the belief in the necessity of not allowing any obstruction to grow up between the tomb of an ancestor and the dwelling of his representative, coupled with a regard for the health of the inhabitants, that the Chinese never bury within a city wall. Graveyards are almost invariably made in the open country, either on the sides of hills or on plains. The feeling against confining the dead, even temporarily, within city walls, is so great, that the relatives of an inhabitant of a city who dies away from home are not allowed to bring the corpse back to its former dwelling. As a rule, funeral processions from houses in cities are bidden by law to take the most direct route from their starting points to the nearest city gates, and only in the case of a meritorious official who dies in harness is permission ever given, and then only by a special decree from the Emperor, for the procession to make a progress through the principal streets of the city where he died.

At the *Ts'ing ming* festival, as at most high days and holidays, superstitions connected with the willow

are brought prominently forward. Bunches of willow-branches are used for sweeping the tombs, and other branches are hung at the eaves of houses or over the doorways. Women wear sprigs of it in their hair, "to keep their eyes clear and to ward off blindness." These customs plainly point to the common belief that the willow possesses power over demons, and can drive them off or raise them, as the occasion demands. Thus, at a wedding, fruits are handed to the bride and bridegroom on willow plates; and spiritualist mediums make use of images carved out of willow-wood to communicate with the spirit-world. Of the bunch of willow-branches hung at the eaves of houses, a more rational explanation is sometimes offered. It is said by some, that they are placed there to welcome and attract the swallows which first arrive about that time. One custom practised by the Chinese at *Ts'ing ming* finds a parallel in the custom, which is followed in country districts in England, at nearly the same time of the year. While English girls and women are observing the time-honoured institution of "Mothering Sunday," Chinese young married women "return for rest" to their mother's roof.

If it were not that Buddha's birthday is commemorated during the fourth month, no distinctive festivals would mark that period. As it is, the rites are confined to Buddhists, and more especially to the confra-

ternities of priests and monks. On the eighth, the day on which it is said that Buddha was taken from the side of his mother, the ceremony of "bathing Buddha" is performed. A small image of the god is placed in a vessel, partly filled with water, in each temple devoted to his worship, and on the head of this image devotees are expected to pour a handful of copper cash and several ladles of the surrounding water. These acts are accompanied by adoration and prayer, and at least have the effect of adding to the revenues of the temples. On the same day, novices are admitted to the priesthood, and, as a sign of their new office, submit to have their heads burnt in the prescribed manner. Dried leaves of the artemisia are rolled up into small balls, and placed on the head on the places to be burnt. The balls are then ignited, and the fire burns away the skin. This ceremony having been performed, the presiding priest gives the new brother his credentials as a member of the priesthood, and from that time forth he enjoys immunity from punishment for past offences against the law, should he have committed any, and all the privileges and perquisites of his order.

The fifth month opens with the festival, called by the Chinese, *King*, or "Cautious searching," and which is known among foreigners as the dragon-boat festival. On the fifth of that month, in the year 298 B.C., a faithful minister, of the State of Ts'oo, named

K'ü Yuen, drowned himself in the Me-lo river, an affluent of the Yang-tsze-keang, to avoid witnessing the disasters which he saw were coming upon his country, and which the fatuity of his sovereign, Hwai-wang, rendered him powerless to prevent. By the people his death was regarded as a national calamity, more especially as the misfortunes which he had predicted befell the state in rapid succession. With pious zeal the inhabitants near the spot where he plunged into the Me-lo offered sacrifices to his manes, while boatmen traversed the river in search of his body. With that respect for virtue and reverence for tradition which characterizes the Chinese, the anniversary of his death has since been strictly observed throughout the empire. On the day in question, on most rivers, especially in the neighbourhood of large towns, boatmen traverse the rivers backwards and forwards, as though in the act of searching, in long boats which, from their shape, are called dragon-boats. Each boat holds about twenty rowers, who regulate the speed of their stroke by the beat of a drum placed in the centre. At the bow stands a man waving a flag, who is supposed to be on the look-out for the body of K'ü Yuen, and throughout its length the boat is decorated with flags. No doubt, at first, the progress of the boats was merely a procession; but before long the presence of numbers, and the desire to excel which is instinctive everywhere caused

it gradually to develop into a series of races. At the present time a keen rivalry exists between the owners of the several boats in a district, more especially when they are the property of different clans, and intense interest is excited in the results of the races. At first starting, the drum is beaten to a slow and regular beat, but as the men warm to their work the beat becomes faster, and with an accompaniment of clashing gongs, deafening shouts, and waving flags, the men, with their short paddles, send the boats along at a great rate. Not unfrequently disputes, arising out of the contests, end in fights, in preparation for which sticks and stones, as well as gongs and flags, are shipped before starting.

In cities remote from large rivers, all obvious reference to the origin of the observance has, speaking generally, disappeared, and the racing alone remains. At Peking, for example, the day is celebrated by horse and cart races, which are held in an open space in the outer city. But throughout the empire the day is kept as a holiday, and after midday all shops and places of business are, as a rule, closed.

On this day falls also the beginning of summer, when it is necessary to take precautions against the evil influences which accompany the supposed change of weather, and the insects which begin to abound at this season. Yellow charm papers, pasted on the doorposts and bedsteads, and bunches of garlic and

other herbs hung at the front-doors of houses, are believed to be efficacious in accomplishing the first object; and the sulphurous smoke from a particularly pungently composed fire-cracker is said, and probably with good reason, to be a complete antidote against the plague of obnoxious insects.

The sixth month, like the fourth, is without any marked observance of interest; but with the beginning of autumn, in the seventh month, superstition again proclaims itself in the customs of the people. On the seventh day is commemorated a curious legend. A certain star, called by the Chinese "the spinning damsel," and which is identified as *α* Lyra in our system, was, many centuries ago, sent on a mission to earth. There she fell in love with a cowherd, whom she ultimately married. Before long, however, she was recalled to her place in the heavens, and on her way thither her grief at leaving her husband found vent in bitter tears, which fell upon the earth as rain. Unable to bear his separation from his wife, the cowherd died of grief, and as a reward from his exemplary life was transformed into the star *β* Aquila, separated only by the milky way from his wife. Once a year, namely, on the seventh day of the seventh month, magpies have since that time formed themselves into a bridge across the milky way, over which the spinning damsel passes to the cowherd.

On the evening of this day, Chinese women offer

sacrifices, consisting of melons and fruits, to the spinning damsel, and pray that she would vouchsafe to them skill in needlework. They then go up to the upper storey, if there be one, of the house, and thread seven needles with coloured thread, by the light of the moon. If they succeed, it is understood as a favourable omen from the goddess. Water drawn from wells on this evening is supposed to impart clearness and purity to the complexion, and is consequently much used by the devotees of the spinning damsel.

That there is intimate communion between the dead and the living is a leading article in the Chinese creed, and at this time of the year a festival is held, which is known as that of "Feeding the hungry ghosts," which has for its object the clothing and feeding of the ghosts of those who have died by misadventure, or have perished friendless and alone, and who are therefore without those supplies for their comfort which are furnished to the more fortunate dead by surviving relatives at the festival of "visiting the tombs." On this occasion, as on that, paper-money and clothes are offered up, and burned before the ancestral tablets, while the members of each family go through the service of the worship of the dead. Now, also, substantial viands are placed on the ancestral altar, to be transferred to the family dining-table as soon as the "hungry ghosts" have

abstracted their share, in the shape of the immaterial essence. Meanwhile, at the Buddhist and Taouist temples a succession of services are said for the repose of the destitute spirits, and in the evening large boats, brilliantly lighted, pass up and down the rivers, from which rice is thrown into the stream, to assuage the hunger of the ghosts. On board these vessels, priests chant their liturgies and offer up paper-money and clothes. The ghosts, or Prêtas, for whom this work of charity is performed, are divided into thirty-six classes, "and are represented like Titans in size, with mouths like needles' eyes." Their condition forms one of the six paths of transmigration, and their office is that of gaolers in hell. No doubt, in the rites observed on their behalf, there is a desire to propitiate spirits which might be troublesome if hostilely inclined, as well as a charitable wish to satisfy the wants of those who are deprived of their natural supply of comforts from dutiful descendants. But, in the main, the idea is a humane one, the very general observance of which reflects credit on the national kindliness, though at the expense of the national intelligence.

Legend says that many centuries ago, on the fourteenth of the eighth month, a certain doctor was gathering medicinal herbs on a mountain-side, when he saw a youth take from a many-coloured bag a bunch of herbs, which he dipped in dew, and with

which he then anointed his eyes. On being asked his reason for doing so, he explained that it was to keep his eyes bright. Having said this, he disappeared and the doctor returned, wondering at what he had seen and heard. The prescription thus communicated was regarded by the people as being something more than human, and ever since on the anniversary of this day they anoint their eyes with dew applied with herbs kept in gaily-coloured bags. On the same day children's heads are marked with red paint, known in superstitious language as "Heaven's cauterization," as a preventive against disease.

On the next evening falls the festival of the moon, which is accompanied with a display of illuminations second only in brilliancy to the Feast of Lanterns in the first month. Every house is lighted up, and the inhabitants crowd on to the upper verandahs and roofs, to gaze on the object of their adoration. At intervals they worship before the ancestral altars, and feast on cakes, some made round to imitate the moon, and others shaped after all sorts of fantastic designs, among which representations of pagodas find a prominent place. Remarking on this custom, Mr. Dennys says, "The moon, it is well known, represents the female principle in the female cosmogony, and she is further supposed to be inhabited by a multitude of beautiful females; the cakes made in her honour are therefore veritable offerings to this

Queen of the heavens. Now, in a part of Lancashire, on the banks of the Ribble, there exists a precisely similar custom of making cakes in honour of the 'Queen of heaven,'—a relic, in all probability, of the old heathen worship, which was the common fount of the two customs."

The ninth month is fruitful in curious observances. It is the end of the autumn, and on the ninth occurs one of the *Tsieh*, or divisions of the year, upon which the Chinese lay such stress. At court, the Emperor, on this day, opens the hunting season, and goes to cover dressed in white, driving white horses, and surrounded with white flags. If he follow the rules laid down for his guidance in the book of rites, his meals at this time will consist of a preparation of hemp and dog's flesh. By his subjects the ninth is spent on the highest bit of ground or the loftiest roofs within their reach, and is employed in flying kites and drinking wine in which the petals of chrysanthemums have been soaked. The origin of this custom has to be sought for nearly a thousand years ago. Legend has it, that a scholar named Joo Nan was suddenly warned by a heavenly messenger to betake himself with his family to a high mountain, to escape a calamity which was suddenly to overtake the district in which he lived. On the mountain-top he was bidden to wear a bag containing bits of dog-wood, and to drink wine in which the petals of

chrysanthemums had been soaked, to ward off all evil influences. These injunctions he obeyed to the

letter, and was rewarded by escaping from an overwhelming catastrophe which destroyed his flocks and

herds in the plains below. In memory of this signal deliverance, people on this day go up the mountains and hills in imitation of Joo Nan. The kite-flying, which is now invariably associated with these expeditions, finds no foundation in the original fable, and was very likely suggested by the combination of circumstances—a high elevation, and a fresh autumn breeze. The sight of men of all ages flying kites at this time of the year is one which is always astonishing to foreigners, who are accustomed to regard such amusements as childish, and in this instance the apologists for the custom cannot even find a superstitious origin for it. The injunction given to Joo Nan to wear a bag containing pieces of dog-wood is now generally obeyed by Chinese women, who look on the charm as a sure safeguard against disease.

The approach of cold weather at the beginning of the tenth month suggests the necessity of providing for the dead suitable covering for the coming winter, and the ancestral tombs again witness assemblies of survivors eager to pay their respects and to consider the comfort of the departed. On this occasion paper clothes are carried to the graves, and burnt before them, in the belief that through the fire they reach the dead. Food is also, as at the spring festival, offered up, and as a matter of fact is, as then, eaten by the sacrificers.

On the first of the month, in some parts of the

country, farmers set free their sheep and cattle. The origin of this custom seems to be unknown, and its perpetuation unintelligible. The twelfth of the month is a day of great festivity in the palace of the Emperor. For days beforehand preparations are made for a great theatrical display, which at the time appointed keeps the court amused "from morn to dewy eve." First of all, the high officials of the palace present themselves before their imperial master disguised as birds and beasts, and dance and pose in a somewhat monotonous ballet. This custom probably owes its existence to the historical references to the appearance at court of ambassadors of the Lung (Dragon), Fung (Phœnix), and other tribes of aboriginal China, whose names have been treated by historians and commentators as though they actually stood for the beasts and birds they happen to signify. In succession to these disguised mandarins come conjurors, dancers, and acrobats, whose skill is wonderful, and who, if native records are to be trusted, realize to the full the extraordinary accounts current of the legerdemain and activity of Eastern magicians.

The winter solstice, which generally falls in the eleventh month, is one of the most noted sacrificial periods of the year. The Emperor is supposed to spend the night before the shortest day in watching and meditation at "the Hall of Fasting," adjoining the

sacrificial altar known as the *Yuen kiu*, or "Round mound," outside the southern gate of the capital. The altar, which is of marble, is built in three terraces, and is ascended by twenty-seven steps. The summit is paved with marble stones arranged in nine concentric circles, in the centre of which is a round stone upon which the Emperor kneels; "and thus," as is remarked by Dr. Edkins in his account of Peking, "he is surrounded first by the circles of the terraces and their enclosing walls, and then by the circle of the horizon. He thus seems to himself and his court to be in the centre of the universe . . . Round him, on the pavement, are the nine circles of as many heavens, consisting of nine stones, then eighteen, then twenty-seven, and so on in successive multiples of nine, till the square of nine, the favourite number of Chinese philosophy, is reached in the outermost circle of eighty-one stones."

Very early on the solstitial morning, the Emperor, who on the previous day has examined the sacrificial offerings, consisting of a bullock, a sheep, a pig, and other animals, puts on his sacrificial robes, and, attended by his court, ascends to the second terrace of the altar, where he kneels in prayer. This is a signal for setting fire to the burnt sacrifice in honour of Shang-te, and for the musicians to breathe appropriate music. The Emperor presently ascends to the summit, and there again kneels, and burns incense to Shang-te

and his ancestors. While performing these acts of adoration he offers up "bundles of silk, jade cups, and other gifts." A prayer composed for the occasion is next read by an official, to which the Emperor listens on his knees, and emphasizes his approval by bowing three times to the ground. "At this point," says Dr. Edkins, "certain officers bring forward what is called the 'flesh of happiness' to the front of the tablet of Shang-te, and hold it up. The Emperor then goes to the spot for drinking the 'cup of happiness' and receiving the 'flesh of happiness,' and prostrates himself three times, receiving the cup and flesh kneeling."

On his return to his palace the Emperor receives in audience all the high officials of his court, who congratulate him on their knees on the return of the winter solstice, and express the wish which has greeted the ears of Oriental sovereigns through all time, that he may live for ever. In the provinces a repetition of the ceremonial which accompanies the arrival of spring takes place. The mandarins, while it is yet dark, assemble at the local imperial temples, and there, in solemn silence, except for the words of command given by the master of ceremonies, bow the knee and strike their foreheads on the ground before the empty throne of the Emperor.

By the people the day is observed by sacrificing to their ancestors. Offerings of cooked meat, fish, etc., are presented before the ancestral tablets in each

house, and each member of the household in order of seniority bows to the ground in adoration of, and as an expression of thanks to, his progenitors for the return of the winter solstice. The offerings having played their part on the altar are then feasted upon by the household, and the rest of the day is given up to merry-making. On this day, also, numerous minute domestic observances are followed, among others the occasion is taken of pickling ducks' eggs for consumption in the following year.

The eighth of the last month in the year is set apart as a solemn thanksgiving-day for the mercies received during the year. From time immemorial it has been customary for the Emperor to proceed in state to an altar to the south of the capital, and there to offer up sacrifices and thanksgivings for the mercies vouchsafed to the empire. An ancient prayer used on these occasions ran thus: "May the earth remain at rest, and the rivers return to their beds. May the myriad insects forget to be harmful, and trees and shrubs grow only in waste places." Especial honour used at the same time to be paid to cats for destroying field-mice, and tigers for keeping down wild boars. These passages have dropped out of the modern observance, but with equal exactitude the Emperor now as then testifies his gratitude to heaven and earth for the past, and beseeches their protection and favour for the time to come.

Following the example thus set them, the people throughout the empire offer sacrifices and thanks-givings to the gods of the hearth and before the ancestral tablets. The offerings having been arranged, accompanied with burning incense, on the family altar, the head of the family prostrates himself before it, and returns thanks in the name of the household, for the food, clothing, and mercies of the past year. At this time also, in preparation for the new year, rites are performed for exorcising evil influences. Processions, formed of the townspeople, divided into companies, and dressed and painted in all kinds of grotesque disguises, march through the streets of the cities. The distortions of form and feature thus produced, coupled with the beatings of drums, the clashing of gongs, and the shouts of the people, are supposed to frighten away evil demons. By strict right, the processions should pass through and through the yamuns, or official residences, to clear them of all evil, and for the rest it is but considered necessary to parade the streets. In some places, a paper boat is carried in the procession, which, at the end of the day, is carried down to the river's edge, and is launched, burning, on the water, the idea being that it bears away the malign influences which have been collected in it while passing through the streets. Having thus got rid of the existing evil spirits, care is taken to prevent their return by pasting up peach-charms over

the doorways of the houses. The peach and willow-trees are supposed to exercise control over spirits, and it is a common thing, in cases of illness which are believed to be due to possession by the devil, to have the bed and furniture of the sick-room beaten with bunches of peach and willow-twigs, in order to drive out the arch-fiend. But the peach-charms are but pieces of paper cut into the shape of peach-leaves, and bearing on them certain characters designed to protect the houses at which they are displayed.

The eighth of the last month, being the day upon which Buddha "perfected his doctrine," is chosen as a fortunate one on which to shave the heads of children and to bore the ears of women. What connexion this last act can have with the saintship of Sakya-muni it is difficult to say, unless it be that the infliction of pain on members of the sex, which assailed him so pertinaciously with temptation, may be considered pleasing to the saint.

On the twentieth of the month, the ceremony of sealing up the seals of all the offices is performed. Unlike the opposite rite, when in the first month the seals are opened, those of the highest officials are sealed up first. Before daylight all officials inferior to the highest, in each city, go to the yamun of their chief, who, dressed in full uniform, prostrates himself before the seal, which stands surrounded with incense on the official table. The senior secretary next reve-

rently lifts the seal with both hands, and, kneeling before his master, wishes him long life and promotion. The seal is then deposited in a box, which is carefully sealed up, and the ceremony is brought to a close. This done, the yamun of the next highest dignitary is visited by all his subordinates, who are called upon to witness the same formality, and thus with an ever-decreasing crowd the yamuns of every official are visited, until that of the lowest is reached. In each instance, before the seal is finally locked up, several impressions are taken, to be used in cases of emergency, should such arise, during the closed month.

Towards the end of the month, generally on the 23rd, the festival in honour of the kitchen-gods is celebrated. It is the popular belief that these deities ascend to heaven on this day, to report to the supreme ruler on the conduct of the households over which they have presided, and the desire is equally general to propitiate them on the eve of their departure. To this intent, sacrificial meats, fruits, and wine are placed on a table in the kitchen, before a picture of the particular deity to be worshipped, and are offered up to him with prayer and thanksgiving. Each member of the family prostrates himself before the god, while crackers are exploded to frighten off all ill-disposed spirits. The ceremony over, the picture which has done duty during the past year is torn

down and burnt, together with the paper-money presented to the god, and the toy-horse which is provided to carry the god heavenwards.

On the following evening a new picture of the deity is pasted up in the kitchen, and a congratulatory sacrifice of vegetables is offered up to him. This, it is thought, will secure his goodwill and favourable countenance towards the household for the coming year.

But what year? How do the Chinese designate and compute their years? Having no fixed starting-point of chronology, as among ourselves, they are obliged to point to the individual years by a kind of circumlocution. To each emperor is given a *Neen-haou*, or title, or sometimes two or three in succession, for his reign, which may be considered in the light of adopted names, much as a pope, on attaining to the pontificate, assumes a title other than his patronymic. These *Neen-haou* are perfectly known by every one making any pretence to education, and it is sufficient therefore to say that such an event occurred in such and such a year of such and such a *Neen-haou*, to enable every Chinaman approximately to arrive at the date which is referred to. For instance, the present year is the thirteenth year of the reign of Kwang-sü, and is known to every Chinaman as *Kwang-sü shih san neen.*

Another mode of computing the years is by reckoning by sexagenary cycles. This system was,

according to native historians, introduced by the Emperor Hwang-te in the sixty-first year of his reign (2637 B.C.), which was the first year of the first cycle, and the present year (1887) is therefore the twenty-fourth of the seventy-sixth cycle. In order to express the years of the cycle in writing, the plan was adopted of taking two sets of twelve and ten characters respectively, and combining them in succession, by means of which process the two last characters of the two series are combined to indicate the last year of the cycle. This will be made plain by the following table :—

The ten characters, or celestial stems.		The twelve characters, or terrestrial branches.	
1. Keah.	6. Ke.	1. Tsze.	7. Woo.
2. Yueh.	7. Kang.	2. Ch'ow.	8. Wei.
3. Ping.	8. Sin.	3. Yin.	9. Shin.
4. Ting.	9. Jin.	4. Mao.	10. Yew.
5. Woo.	10. Kwei.	5. Shin.	11. Suh.
...	...	6. Sze.	12. Hai.

The first year of the cycle would therefore be *Keah tsze*, the second *Yueh ch'ow*, and so on to the tenth, *Kwei yew*. But the eleventh would be *Keah suh*, the twelfth *Yueh hai*, the thirteenth *Ping tsze*, the fourteenth *Ting ch'ow*, the fifteenth *Wu yin*, the sixteenth *Ke mao*, the seventeenth *Kang shin*, the eighteenth *Sin sze*, and so on until we come to the sixtieth, which is *Kwei hai*. But these designations only refer to the years in each cycle, and in no sort

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of way point to which cycle they belong. To obviate this difficulty, recourse is again had to the *Neen haou*, and any given year is fixed by its cyclical name preceded by the *Neen haou* during which it occurred. As stated above, Kwang-sü is the present *Neen haou*, and, this being the twenty-fourth year of the cycle, it would be described as *Kwang-sü Ting-hai neen*, or the *Ting-hai* (twenty-fourth) year which occurred during the reign of Kwang-sü. Within modern times it has once happened that an emperor has reigned over sixty years. K'ang-he, who sat on the throne from 1662 to 1723 was this fortunate sovereign. He began his reign in the cyclical year *Jin yin* (the thirty-ninth), and ruled through the whole of the cycle, until, in 1722, the same year (*Jin yin*) recurred. Both these years would therefore be, in the natural order of things, *K'ang-he Jin yin neen*. But, as it was necessary that some distinction should be made between them, in order to avoid confusion, the character *yew*, meaning "repeated," or "for the second time," was prefixed to the cyclical characters referring to the second date, and 1722 was consequently known as *K'ang-he yew Jin yin neen*, "the Jin yin year which occurred for the second time during the reign of K'ang-he."

The first thirty, or twenty-nine, as the case may be, of the same cyclical characters are used to denote the days of the month, and the twelve divisions of the days are indicated by the twelve "terrestrial branches."

The European hour is unknown in China, and its place is taken by a period which corresponds to 120 minutes. In speaking of these periods, however, the practice, which was originally introduced into China by the Mongols, of substituting for the twelve stems the names of the twelve animals which are held to be symbolical of them, is commonly adopted. Thus the first period, that between 11 p.m. and 1 a.m., is known as the Rat, the second as the Ox, the third as the Tiger, the fourth as the Hare, the fifth as the Dragon, the sixth as the Serpent, the seventh as the Horse, the eighth as the Sheep, the ninth as the Monkey, the tenth as the Cock, the eleventh as the Dog, and the twelfth as the Boar. The night is divided into five watches, each of two hours' duration, beginning with the period of the Dog, 7 to 9 p.m., and ending with that of the Tiger, 3 to 5 a.m.

CHAPTER XVII.

SUPERSTITIONS.

SUPERSTITIOUS observances are always found existing among a people in inverse ratio to the extent of their scientific knowledge. They are often, in fact, based on crude observation of the processes of nature, or more commonly upon accidental coincidences. For example, the common superstition in England that it is unlucky to see magpies flying singly in spring-time, is founded on the fact that in stormy or cold weather one bird remains in the nest to keep the eggs warm, while the other goes in search of food, and the omen, therefore, foretells rain and storms. In the same way the appearance of sea-gulls inland, which is rightly interpreted to mean that there is rough weather at sea, is attributed to their having

been driven landways by the force of the wind; whereas the true explanation is, that during storms fish leave the surface of the water and go deeper, and the gulls, being thus deprived of their natural food, seek on shore to supply its place with worms and grubs.

There are, however, a host of superstitions, some of which are met with all over the world, which are the results of accidental coincidences, and do not yield to any explanation from natural causes. One of the most universal of these is the belief in the malign influences of comets. During the Middle Ages, and even later, these "broom-tailed stars" were regarded in Europe as fortelling war and disaster, and more especially calamities to the ruling houses. Throughout the East the same belief prevails, and in China it is firmly held by all classes of the community. It is curious to notice, and cannot be denied, that occasionally circumstances have justified its existence. At the same time, it is a belief which not unfrequently finds its own fulfilment by suggesting to rebellious and unruly spirits the idea that the time is favourable for the prosecution of seditious designs. No such explanation is, however, to be found for the coincidence, which was much commented on by the Chinese, of the appearance of the comet of 1858, and the totally unexpected outbreak of hostilities between China and the allied

forces of England and France in that year, or three years later, of the appearance of another comet, and the immediate death from illness of the Emperor, who up to that time had been in good health.

Similar superstitions exist with regard to the eclipses of the sun and moon; and, on rare occasions, when expected eclipses have either not taken place, or have been invisible in China, the circumstance has been regarded as a direct intervention of Heaven in favour of the Emperor, its sense of whose virtue it thus signalizes. The popular notion with regard to an eclipse is that some monster is attacking, and unless prevented would devour the sun or moon as the case may be. The danger, therefore, to the empire is great, and the intervention of every official in the country is called for to save the threatened luminary. Some months before the expected eclipse, the Board of Astronomers notifies the exact date of its appearance to the officials of the Board of Rites, who in turn announce its approach to the viceroys and governors of the provinces. These transmit the message to all their subordinates, so that, when the time arrives, an army of mandarins stands prepared to avert the disaster. Their procedure is simple, and as neither the sun nor moon have ever been devoured, it is regarded as efficacious. At the appointed time, the mandarins assemble at the yamun of the senior official, and arrange themselves before an altar set up

in the courtyard, and on which incense is burning. At a given signal they fall down on their knees and perform the kotow, after which the attendants beat drums and gongs, to frighten away the oppressive monster, while priests move in a procession round the altar chanting prayers and formulas. To assist the mandarins in their patriotic efforts, the people mount on to the roofs of their houses, and add to the din which issues from the yamuns, by beating everything which is capable of emitting resounding noises.

The different phases of the planets are watched with equal solicitude, and portents are derived from every real or imaginary change in their relative positions and colours.

In an astrological sense Mars symbolizes fire, and rules the summer season. It is the author of punishments, and is the producer of sudden confusion. Saturn represents earth, and, when it meets Jupiter in the same "house," it portends good fortune to the empire. If, however, Saturn, with the four other planets, should appear white and round, mourning and drought are in store for the country; if red, disturbances are to be expected, and troops will take the field; if green, floods are to be looked for; if black, sickness and death will spread over the land; and if yellow, a time of prosperity is at hand. Venus represents gold, and is deemed a complacent planet; but, while in many of its phases it foretells peace and

plenty, it at other times presages the movements of troops, and the disruption of the empire. If it at first looms large, and afterwards small, the national forces will be weak, and if contrarywise, they will be strong. If it appears large and extended, trouble will fall upon princes and nobles, and military expeditions then undertaken will begin fortunately and end in disaster; but, if it should appear compact and small, campaigns which begin in misfortune will end successfully.

Mercury symbolizes water, and when, seemingly, of a white colour, it forecasts drought; when yellow, the crops will be scorched up; when red, soldiers will arise; and when black, floods are at hand. If it appears large and white in the east, troops beyond the frontier will disperse; if red, the middle kingdom will be victorious; in certain conjunctions with Venus, it portends great battles in which strangers will be victorious; and if it approaches Venus, several tens of thousands of men will meet in strife, and the men and ministers of the ruler will die.

Such are some of the innumerable portents which are based on the movements and appearances of the planets. But, not content with peering into the future lying before the nation and its rulers, Chinese astrologers busy themselves with the fortunes of individuals, and the Imperial Board of Astronomers so far gives its sanction to this inquisitorial astrology

as to publish annually an almanac, in which are given the lucky and unlucky days throughout the year, and the kind of business which may be undertaken with advantage on those days which are described as *kih*, or lucky. For instance, the first day of the first month is appropriate for sacrificing, beginning to learn, and bathing. The second is an unlucky day, and nothing of importance should be done upon it. The third, on the other hand, is suitable for meeting friends, marrying, taking a concubine, asking names, cutting out clothes, putting up pillars, trading, opening granaries, and burying. The fourth is lucky for cutting toe and finger nails, shaving the head, sending for doctors, taking medicine, receiving appointments, entering on official posts, starting on journeys, etc. And, just as certain doings are appropriate to certain lucky days, so other specified undertakings should on no account be begun on such days which may not be otherwise unlucky. The prognostics for each day are carefully set out, and are eagerly studied by the educated among the people. Those who have not this invaluable source of information ready at hand have recourse to the professional fortune-tellers, of whom there is no lack in every city in the empire. Some of these mystery-men occupy shops, but a great majority of them are possessed of only a small portable table and the usual stock-in-trade of their

calling. With these "properties" they daily establish themselves in the outer courtyards of much-frequented temples, or by the sides of crowded thoroughfares.

Their modes of procedure are various. The most ancient and approved methods of divining the future, and reading the will of the gods, are by means of the *Kwei*, or Tortoise, the *She*, or Millfoil, and the *She*, or a kind of Mayweed. The questions put through the instrumentality of these media are as multifarious as are the wants of man. Whether the inquirer should embark in trade or no, whether he will be able to catch the thieves who have left him destitute, whether he should follow the bent of his wishes in some matter or not, whether he should take office, whether he should live in his father's house, whether his matrimonial project will turn out favourably or the reverse, whether he will gather in good crops or not, whether disease will be rife, whether war be at hand, whether he of whom he has requested an interview will grant it, whether he will be able to find that which is lost, whether he will be successful in hunting and fishing, whether he will encounter thieves on the journey he is about to undertake, these and a host of other questions, when incense has been duly burnt, and prayers offered to the god, find their answers in the attitude of the divining-tortoise. The direction of the animal's gaze, the extent to which he stretches his neck, the attitudes which he assumes

with his feet and toes, and other indications of the same kind, serve to guide the fortune-teller to sure and ready answers to the inquiries made.

No less ancient is the system of inquiring into the future by means of stalks of millfoil. This process is complicated by an application of the lots to the diagrams of Fuh-he, in connection with which, by observing the various combinations of whole and parts of lines which they form when cast from the hand, the diviner finds as certain a response as in the attitude of the tortoise. The mayweed is used in the same way, but has especial efficacy attaching to it as coming from the grave of Confucius. The stalks from the shrubs growing around the tomb of the sage are gathered and made up into parcels of sixty-four, the number of Fuh-he's diagrams, and are sold for divinatory purposes.

But in modern times, other and readier systems have come into vogue, and the probability is that an itinerant fortune-teller would be sorely perplexed if called upon to interpret the movements of a tortoise. He finds it easier to dissect written characters, and to infer from their component parts the future of his client. Those who affect this particular branch of the profession require only, as their stock-in-trade, a piece of cloth spread on the ground, on which they arrange pencil, ink, and paper, and a small box, in which are placed a number of bits of folded paper, each contain-

ing a single written character. The client, after paying the necessary fee, is required to draw out one of these pieces of paper. This the fortune-teller unfolds, and reads the character contained in it, which he proceeds to resolve into its component parts. The character *Tih*, "to obtain," is generally one of the characters which finds its place in the box. This, the fortune-teller points out, is composed of "two men walking," "the sun," and "an inch." From the first he assures his customer that he will agree well with his fellows, and will mate with a congenial wife. The sun is life and light bringing; his lot will therefore be to live to a bright old age. And whereas the character for "inch" is almost identical with that meaning "talented," a brilliant future lies before him, whether he directs his efforts to acquiring literary fame, or to gaining wealth by mercantile enterprise. In this kind of rough-and-ready dissection of characters considerable skill, gained by constant practice, is shown by the learned diviner, who enlarges with much fluency on the meaning of the several parts, and on the interpretations which, in accordance with the rules of his art, are to be placed upon them.

Another curious way of giving oracular responses to seekings after knowledge of futurity is by means of a bird, which is trained to pick out at random two out of sixty-four cards which are laid before it. On each card is drawn either a god, a bird, a beast,

or a man, and on the reverse side is written a stanza of poetry. When all the cards have been spread on a table, the bird is let out of his cage, and forthwith picks up two cards, one after the other, and presents them to his master, who, after studying the pictures and the poetry, deduces from them an answer to the inquiry laid before him.

To another class of fortune-tellers the inquirer's own person supplies the materials from which his horoscope is cast. Not only are the face and head, as among ourselves, studied to afford answers as to the mental capacity and leading characteristics of the inquirer, but from the features of the whole body are deduced symptoms of the destiny of the individual, as well as the nature of his disposition. Masters of this art proclaim their profession to passers-by by a sign bearing representations of the human countenance, which may be seen suspended over stalls in the bye-ways of cities, as well as outside shops. Books for the guidance of the professors are numerous, and are minute in their details. The following gleanings have been gathered from one of the best-known native works on this curious subject:—

The face of a man favoured by fortune should be long and square; but for the man with a face pointed at each end, like a date stone, poverty is in store. High cheek-bones are a sign of a cruel disposition, and a matron so distinguished is likely to prove a

husband-killing wife. A broad chin belongs to a man born to wealth, and a pointed chin to a man whose lot it is to be poor. A man whose jawbone is so wide as to be seen from behind the ears has a heart full of poison. The possessor of a high forehead will be held in esteem, and will live to old age; but he whose nose is long is a man devoid of a fixed purpose. If you cannot see the ears of a man when meeting him face to face, ask who he is, for he is a somebody. If you cannot see the jawbones of a man under like circumstances, ask where he comes from, that you may avoid him. A large face and a small body are signs of happiness, and the reverse is an omen of evil. He who has no vestige of hair on the bone above the neck is unrighteous, and will be destitute of relations. A man who does not move his head when walking, nor bend it when sitting, will come to poverty, and the possessor of a small head and long hair will leave no traces behind him. A man with a narrow head and long hair will encounter difficulties, and death from starvation will overtake him whose hair grows long down to his ears. He whose hair turns white at an early age will not be fortunate; but for him whose hair after turning white should recover its original colour, great happiness is in store.

History asserts that in antiquity no instance was known of a man with thick hair becoming prime-minister. Women with ultramarine-coloured hair,

like Buddha's, will marry men of distinction, and she who is the owner of glistening hair and a round and sleek face, will enter the Emperor's harem. People with dimples, both men and women, will marry more than once. Long hair in the eyebrows indicates long life, but thick and coarse eyebrows mean poverty; while a man who has the misfortune to have eyebrows which are unruly as well as coarse is a man not to be spoken of. The possessor of eyebrows widely separated will be rich and prosperous; but if they be thin and yellow in colour, though he may be fortunate at first, misfortune is sure to overtake him.

The eyes, we are told, are to the body what the sun and moon are to the earth. They are also the resting-places of wandering spirits. Long, deep, and brilliant eyes belong to men of consideration. A woman with much white in her eyes will probably murder her husband, and a boy so disfigured will be stupid.

Noses are also important features, and are distinguished as cows' noses, monkeys' noses, dogs' noses, hawks' noses, etc. A man with a dog's nose will live long, and the marrow of the heart of the man will be evil whose nose is like a hawk's beak. The growth of hair inside the ear holds out a promise of longevity, and ears broad and large belong to men of ability and wealth.

The mouth is "the door of the heart, and out of it

proceed blessings and cursings;" its shape, therefore, is an important indicator of the individual. A man with a mouth shaped like a horned bow will enjoy the sweets of office, and he who is blessed with a broad and full mouth will attain to riches and honour. The possessor of an evenly shaped mouth with lips which are neither thick nor thin will have through life enough to eat and drink, but a man with a horse's mouth will die of starvation. And among the many animal-like mouths, possessing peculiar characteristics, is noted that like a mouse's, which, we are told, belongs to an envious and jealous man, and is the channel for vilifying words which scorch like fire.

Such are some few of the points of feature particularly observed by Chinese physiognomists. The art is at the present day a very popular one, and though it cannot claim the sanction of antiquity which belongs to the practice of divination by the tortoise and the millfoil, it can boast of an ancestry which, to us, seems far-reaching. We read, for example, in history, that on one occasion, Kaou-tsoo, the first emperor of the Han dynasty (206 B.C.–A.D. 25), when a young man, and before he had attained to any eminence, was met on the road by a physiognomist, who fell on his knees before him and thus addressed him: "I see by the expression of your features that you are destined to ascend the throne, and I offer you in anticipation the tribute of respect that a subject owes to his sovereign.

I have a daughter, the fairest and the wisest in the empire; take her as your wife." The man's prescience was justified by the event, and had its reward. Kaou-tsoo rapidly acquired fame, and, before long, the prophet's daughter was proclaimed empress.

Not content, however, with divining by the outward appearance and by external signs, the Chinese, like some among ourselves, resort to spiritualism, and in some cases invite the invoked spirit to reveal the future by writing on a sand-covered table with a peach-stick. Great care is necessary in the choice of this stick. It must be bent at the end, and must be cut from a branch pointing towards the east. But before cutting it off the following magic formula has to be pronounced: "Magic pencil most efficacious, daily possessing subtle strength, now I take thee to reveal clearly everything," and a mystic character has to be cut on the tree. The stick having been secured, is then fastened into a cross-piece of wood, about six inches long. At the time of the *séance*, two tables are prepared; on one of which are placed sacrificial wine, fruit, and confectionery, and on the other fine red sand is strewn. A petition is then written, addressed to the Great Royal Bodhisattva, informing him that the sacrifices are prepared, and requesting that one of the great spirits wandering through the clouds should be sent to the house of the writer. This petition is burnt before the shrine of the deity,

and the name and address of the petitioner are posted up outside the door for the information of the spirit.

"Later in the evening, two or three of the company assembled go to the door, burn there some gold paper and make an indefinite number of bows and prostrations, receiving, as it were, the spirit on entering the house. Having conducted him into the hall, an arm-chair is moved to the table, whilst incense and candles are lighted. At the same time the medium approaches, the handle of the magic pencil resting on the palms of both hands, but so that the end of the twig touches the surface of the table strewn with sand. He places his outspread hands near the head of the table, and, addressing the spirit with becoming reverence, says, 'Great spirit, if you have arrived, be pleased to write the character "arrived" on this table.' Immediately the magic pencil begins to move, and the required character appears legibly written on the sand, whereupon all present request the spirit to sit on the large arm-chair, whilst the deity, which is supposed to have conducted him hither, is likewise politely asked to sit down on another chair. The whole company now bow and prostrate themselves before the seats of both spirits, and some pour out wine and burn gold paper. Then the medium approaches again with the magic pencil on the palms of his hands, whilst all assembled say with one voice, 'Great spirit, what was your august surname, what your

honourable name, what offices were you invested with, and under which dynasty did you live on earth?' Immediately the magic pencil is seen moving, and answers to these questions appear written in the sand. After this every one of the assembly may put a question one after the other, but each question is to be written on a slip of paper and burnt together with some gold paper. As soon as each paper is fairly consumed by the fire, the magic pencil writes down the answer to it, generally in poetical form, and each sentence is followed by the character, 'I have done,' whereupon the pencil ceases to move. Then all assembled try to read the characters aloud. If they fail to decipher them, the pencil moves again and writes the same sentence more distinctly, until it is intelligible. As soon as one of the assembly succeeds in deciphering a sentence, the magic pencil moves again and writes on the sand the two characters 'That's it.' When a sentence is finished in this way, the sand on the table has to be smoothed again with a bamboo roller, and whilst this is being done, the whole company address flattering speeches to the spirit, praising his poetical talents, to which the magic pencil replies by writing on the table the characters, 'It's ridiculous.' If any one present behaves improperly, displaying a want of reverence, the spirit writes down some sentences containing a sharp rebuke. The motions of the

pencil are quite extraordinary, and apparently not produced by the medium on whose open palms the handle of the pencil rests, and who merely follows the spontaneous movements of the magic pencil. In this way conversation is kept up without flagging until midnight (when the male principle begins to be active). Then the spirit breaks off the conversation, and, addressing the whole company, writes on the table, 'Gentlemen, I am much obliged for your liberal presents, but now I must beg leave to depart.' To this, all persons present reply, saying, 'Please, great spirit, stop a little longer,' but the spirit jots down, as if in a great hurry, the two characters, 'Excuse me, I am off.' Then all assembled say, 'If there was any want of respect or attention, great spirit, we beseech thee forgive us this sin.' All walk then to the house-door burning gold paper, and there take leave of the spirit with many bows and prostrations."[1]

Clairvoyantism, mesmerism, and palmistry are commonly practised to discover that which is beyond the reach of man's ken, and, in fact, it may be said, that there is no magical art which is not known to the grossly superstitious people of China.

[1] "Notes and Queries on China and Japan."

CHAPTER XVIII.

FUNERAL RITES.

THE disposal of the dead has never been a vexed question in China. From time immemorial they have buried their dead out of their sight. The grave of the Emperor Fuh-he (2852–2737 B.C.) is still pointed out in Honan, and the last resting-places of his succesors are to this day recognized by tradition. What rites accompanied funerals in very primitive times we know not, but we have evidence in the *She king* and elsewhere that under the Chow dynasty the practice of immolating men at the tombs of the departed great was at least occasionally carried out. The probability is that the Chinese adopted the custom from the aboriginal tribes; but, however that may be, we read that at the funeral of Duke Ch'ing,

in the tenth century B.C., sixty-six persons were buried alive in his tomb, and even this number was exceeded on the occasion of the entombment of his brother, the Duke Muh, when 177 men were immolated at the grave.

The custom never seems to have become a regular practice, but to have been conformed to at the caprice of the survivors. It is told of Tsze-k'in, a disciple of Confucius, that on the death of his brother the widow and major-domo wished to bury some living persons with the deceased to serve him in the regions below. The thing being referred to Tsze-k'in, he proposed that the widow and steward should themselves be the victims of their own affectionate zeal, upon which the matter was dropped. After many centuries of disuse, it was, according to Dr. Wells Williams, revived by Shun-che, the first emperor of the present dynasty (A.D. 1644–1661), who ordered thirty persons to be immolated at the funeral of his empress. On a like occasion in the career of his son and successor, K'ang-he, four persons offered to sacrifice themselves at the tomb of their imperial mistress. But K'ang-he forbade it, and since then there has been no recurrence of the barbarous practice.

Of these living sacrifices the rituals make no mention ; but, according to them, it was the habit among the ancients to bury suits of clothes with the dead for their use in the other world, just as the red Indian's

horse, canoe, and paddle are made to share his tomb, that they may serve him in the hunting-grounds of the blessed. An emperor's trousseau for the next state of existence was fixed at a hundred and thirty suits, a prince's at a hundred, a minister's at fifty, and an official's at thirty. In the same way the mound on an emperor's tomb was raised thirty feet high, and surrounded by fir-trees; that of a prince was not to be more than fifteen feet, and surrounded by cypresses; eight feet were allowed to a minister, whose resting-place was guarded by Lwan-trees (a kind of malvaceous tree); an official lay under only half that height of earth, and under the shadow of ebony-trees; while the people were forbidden to raise any mounds on their graves, and were allowed only to plant willow-trees at their tombs.

Even the very name of death—the great leveller—was not, and still is not, common to all. Emperors *pǎng*, or "fall as mountains fall;" princes *hung*, or "demise;" ministers *tsuh*, or "come to an end;" officials *puh luh*, "resign their dignities;" while the common people *sze*, "die." When an emperor "falls," the rituals prescribed that the mourners should live for seven days in huts outside the central door of the palace, weeping morning and night. But courtly funerals are far too cumbersome in ceremonial and elaborate in detail to be described here, and even in the homes of the people the rites are so numerous

that it will be impossible to follow the mourners through all the observances proper to the twenty-seven months of mourning.

Great importance is attached by the Chinese to the presence of the whole family at the death-bed of the head of the household. His last words are eagerly listened to, and are written down as they are spoken, and when the silver cord is loosed and the golden bowl is broken a loud wail of lamentation is uttered by all present. On the approach of death, the sufferer is carried into the principal hall, where subsequently the processes of washing the corpse and placing it in the coffin are gone through. The water used for the washing is "bought" from the nearest river. The purchaser, who is the chief mourner, goes in procession, supported by his friends and accompanied by musicians to the water's edge, whence he throws four cash, and sometimes also a live fish, into the stream. The cash is payment for the water taken, and the fish is supposed to vouch for the receipt to the River King. The washing being over, the corpse is dressed in handsome silken robes, three being the number allowed by the sumptuary laws to officers of the first, second, or third rank, and two to officers of a lower grade. At the same time, five small valuables, such as pearls, precious stones, bits of jade or gold, are placed in the mouth of the deceased. The encoffinment takes place on the third day after death, in the

presence of the assembled family; the women standing on the west side of the coffin, and the men on the east. Great pains are taken to place the corpse exactly straight in the coffin, and care is taken that this position should be maintained by filling in the empty spaces with clothes, and any object or objects which may have been personally prized by the deceased. This is intelligible enough, but it is difficult to understand the obligation the survivors are under of placing the combings of his hair and the parings of his nails in the coffin.

In some parts of the country, two cash are put into the sleeve of the deceased, and are then shaken out, to test his satisfaction, or the reverse, at the arrangments made for his future comfort. If the cash fall with the same side upwards, it is taken as a sign of approval; if not, as a sign that something has been omitted. The coffin is placed in the centre of the hall, with the head towards the south, which, in all houses of any pretensions, is in the direction of the door. On the right of the coffin, the portrait of the deceased stands, and by it his clothes, washing-basin, towels, etc., are arranged as though he were yet alive. In contradiction, however, to this supposition, a sedan-chair is transmitted for his use to the other world by the act of burning a paper effigy of one in the courtyard.

On the third day, also, the mourners put on their

mourning, which consists of coarse white sackcloth, white shoes, and a strip of sackcloth tied round the head. The eldest son supplements this attire by carrying a bamboo staff, on which he leans as though overcome by sorrow, when mourning for his father, and a t'ung (elaococca sinensis) staff when mourning for his mother, the bamboo being symbolical of great grief, and the t'ung of less overwhelming sorrow. For a hundred days men allow their hair to grow, and leave their finger-nails uncut; and for the whole period of mourning for a parent—that is, twenty-seven months, the sons holding official appointments resign their posts, and such as are candidates for examinations refrain from competing. All scenes of festivity are avoided, and even the procreation of children is regarded as a slight on the deceased.

On the seventh day letters announcing the death are sent round to all relations and friends, who at once proceed to the house of mourning, bringing with them presents of money, incense, viands, or other things likely to be useful on such an occasion. On entering the house they put on mourning-clothes, and, approaching the bier, make obeisance before it, at the same time presenting incense. While thus paying their respects, the family keep up an accompaniment of wailing and stamping with the feet.

Each morning fresh water is poured into the basin placed by the coffin, and before beginning each meal

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rice and other viands are put within reach of the bier. On the same table also are placed smaller quantities of the same food to propitiate the "little devil" who is supposed to serve the dead man in the land of spirits.

As the rites command that the coffin should remain in the hall for forty-nine days (and as a matter of fact it is more often than not kept very much longer above ground), it is necessary that it should be made both substantial and air-tight. The planks, which are cut from the hardest and most endurable trees, are from four to five inches thick, and are not only strongly and accurately morticed together and caulked on the outside, but are cemented over on the inside. The coffins of men of high rank are covered with coatings of red lacquer, while black lacquer is prescribed for mandarins of the lower grades, and, to the people, lacquer of any kind is forbidden.

The notions which Chinamen entertain concerning the future life rob death of half its terrors, and lead them to regard their funeral ceremonies, and the due performance of the proper rites by their descendants as the chief factors in their future well-being. Among other things, the importance of securing a coffin according to the approved fashion, is duly recognized, and as men approach their three-score years and ten this consideration not unfrequently impels them to buy their own coffins, which they keep carefully by

them until their time comes. The present of a coffin is considered a dutiful attention from a son to an aged father, and in cases where it is inconvenient, from want of room, to keep it in the house, a resting-place is willingly given it in the neighbouring temple.

The next event of importance is the choice of a site for the grave. This has to be determined by a professor of the "Fung-shuy" superstition, who, compass in hand, explores the desired district to find a spot which combines all the qualities necessary for the quiet repose of the dead. This should be at the junction of the two supposed magnetic currents which are known as the "azure dragon" and the "white tiger," whose presence is made known by the configuration of the ground. It must be perfectly dry, and be free from white ants and from all such disturbing influences arising from conflicting heavenly or terrestrial elements as may interfere with the soul's unrestricted egress and ingress. When such a favoured spot has been discovered a Taouist priest is called in to determine a lucky day for the burial. This is by no means an easy matter, and it often happens that the dead remain unburied for months, and even for years, on account of the difficulties in the way of choosing either fortunate graves or lucky days. It is probable that the increased fees demanded by protracted investigations do not tend to hasten the process. Another occasional cause of delay is the rule that

the funeral should not take place while any lady in the household is *enceinte*. Archdeacon Gray mentions a case within his own knowledge, where a lady remained unburied for several years because one or other of the ladies of the family were constantly in that condition.

But, as soon as the site is chosen and the other rites are completed, the chief mourner goes with workmen to the spot to dig the grave. Before beginning he worships the genii of the mountain, and reads aloud a notification addressed to those spirits, in these words: "We, the sons and relatives of such and such a one, who died on such and such a day, intend to bury his remains here, and, as now it is our desire to make ready the tomb, we pray you not only to grant your sanction to such a proceeding on our part, but at all times to care for and prosper us. Moreover, we respectfully beg to present to you offerings of fruits and wines, which be graciously pleased to accept." This letter having been sent on its way, by being burnt to ashes, the work begins, and, when the requisite depth is attained, the bottom of the grave is protected from damp by a layer of lime mixed with charcoal.

Everything being now ready for the interment, a special service is held before the ancestral tablet of the deceased, and the following announcement is made to the spirit: "Perpetuating the rite of removal,

and the propitious hour no longer delaying, we are now about to escort the funeral car, and thus reverently to walk in the paths of our ancestors." The assembled family then prostrate themselves before the tablet, with tears and loud lamentations.

As the coffin is lifted, the members of the family rush into the adjoining rooms lest the ghost of the dead man should, owing to some sin of commission or omission, strike them, in his wrath, with sickness or a curse. At the door of the house, the coffin is placed upon a bier, and the procession, which varies in length and arrangement according to the wealth of the mourners and the part of the empire, marches off in the following order: "Two men bearing large lanterns, recording the family name, age, and titles of the deceased; two men, each bearing a gong, which they beat loudly at intervals, to give warning of the approach of the cavalcade; and sixteen musicians, immediately followed by men with flags, and by others carrying red boards with the titles of the deceased and of his ancestors inscribed on them in letters of gold. . . . The ancestral tablets are followed by four richly carved and gilded canopies—carried sometimes by horses, sometimes by men—under each of which are arranged offerings for the dead. The portrait of the deceased comes next, carried in a sedan-chair, and followed by a band of musicians. Next comes a sedan-chair, with a wooden

tablet inscribed with the names of the deceased. Then follows a man called Fung-loo-chun-jin, who scatters, at intervals, pieces of paper supposed to represent ingots of silver and gold. This mock money is intended for hungry ghosts, *i.e.*, for the souls of men who have died at the corners of the streets. . . . Next come the sons of the deceased,"[1] immediately in front of the bier, which is followed by the rest of the relatives, both male and female. The only living creature which is carried in the procession is a white cock, which is supposed to be the depository of one of the three souls with which men are credited. The argument is, that as cocks are birds of the East, and as the East is the door of life, they can best contain that part of man which is immortal. At the brink of the grave the cock is either sacrificed, by which means the soul is released into the tomb, or it is made to incline forward three times into the grave, by each member of the family.

If the distance to the grave is short, the mourners walk in the procession, with the exception of the small-footed women, who are, for the most part, carried on the backs of their female attendants. But, when the distance is considerable, the mourners, both male and female, travel in sedan-chairs, if in the south of China, and in carts or on horseback, if in the north. On arrival at the grave the mourners perform the kotow

[1] Archdeacon Gray's "China," vol. i.

before the coffin, the men on the left and the women on the right. The coffin is then lowered into the grave, and the Fung-shuy professor, having satisfied himself that it is in exactly the right position, proceeds to burn a quantity of mock money, carriages, and images of men-servants and maid-servants, for the use of the deceased in his next existence.

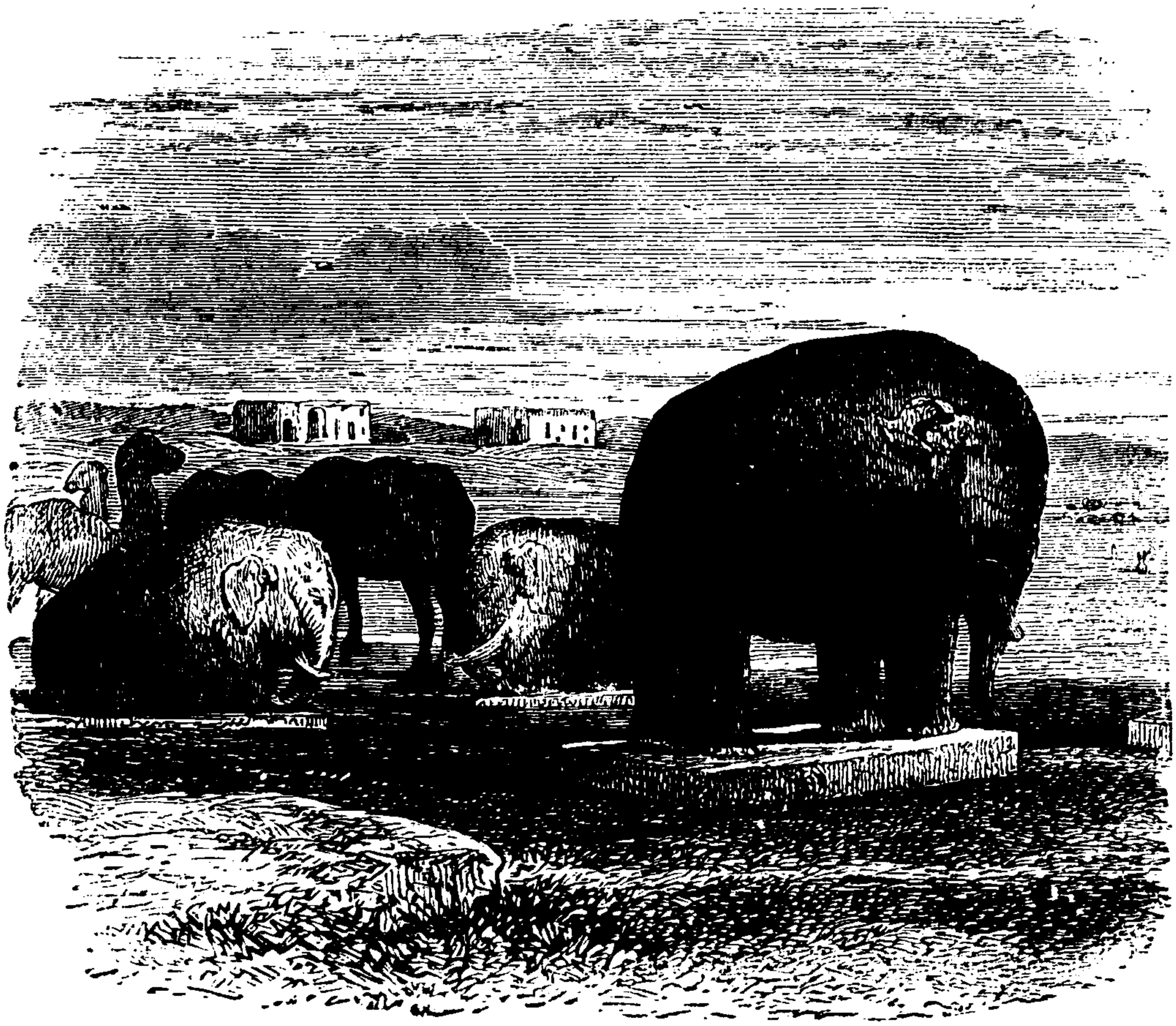
The procession returns to the house in the order in which it went out, and, the ancestral tablet having been placed in the position proper to it during the first hundred days of mourning, the mourners sit down to the baked meats of the funeral feast. At the end of a hundred days, the sons and near relatives shave their heads and exchange their white shoes and white silken additions to their queues for blue ones, that colour being the next stage towards a return to the ordinary colours of everyday life. By a common fiction the period of three years' mourning is reduced to twenty-seven months, at the end of which time the family return to the use of red visiting-cards, and remove from their dwelling and attire all traces of their grief. Sons holding official rank return to their posts, candidates for examination present themselves before the examiners, and the pent-up ceremonies of marrying and giving in marriage are entered upon with alacrity.

On the anniversary of the death of the deceased, and also in the third month in each year, the family

go to the tomb to offer sacrifice at it. The tombs, which are all designed, not according to the taste of the survivors, but in obedience to recognized rules, vary in size and in various particulars, according to the rank of the deceased and the part of the empire. In the southern provinces and on the plains in the north, the tombs and graveyards are shaped in the form of an Ω, which, if it were not traceable to the requirements of Fung-shuy, might be supposed to have been adopted from the conventional symbol for the end among the Greeks. A duke, marquis, or earl, is entitled to a sepulchre one hundred and thirty yards in circumference, with four entrances; officials of the first and second ranks must be content to lie within a boundary of one hundred and ten yards long, with only two doors; officials of the third, fourth, and fifth ranks are reduced to a hundred yards; and the still lower grades to sixty yards.

A sliding-scale is also provided in the matter of the avenues of stone figures which lead up to the sepulchres of the great. For every one, from a duke to an official of the second rank, it is decreed that their tombs may be protected by two stone men, two horses, two tigers, and two rams, besides two pillars at the entrance. The figures are generally made life-size or larger, and of granite. The tombstone, which records the name and titles of the deceased and the

dates of his birth and death, stands on the back of a stone tortoise, and above the inscription is carved the figure of a weird-looking, hornless dragon. In Shan-se and other parts of the empire the sepulchral monuments vary very much in shape. Black glazed



tiles generally cover the tombs in Shan-se, and a not infrequent form of monument is that of a huge lighted candle.

The imperial tombs infinitely excel the tombs of the highest nobles in size and grandeur. The burying-place of the emperors of the Ming dynasty was in the neighbourhood of Nanking, while the sovereigns

of the present line repose among the mountains to the north-east of Peking.

But, universal as the practice of burying may be said to be in China, there are exceptions to it. The Buddhist priests prefer, as a rule, cremation; and this custom, which came with the religion they profess from India, has at times found imitators among the laity. In Formosa the dead are exposed and dried in the air, and some of the Meaou-tsze tribes of central and southern China bury their dead, it is true, but after an interval of a year or more, having chosen a lucky day, they disinter them. On such occasions, they go, accompanied by their friends, to the grave, and open the tomb. They then take out the bones, and, after having brushed and washed them carefully, they return them to their resting-place wrapped in cloth.

CHAPTER XIX.

THE RELIGIONS OF CHINA.

THE Chinese describe themselves as possessing three religions, or more accurately, three sects, namely *Joo keaou*, the sect of Scholars; *Fuh keaou*, the sect of Buddha; and *Taou keaou*, the sect of Taou. Both as regards age and origin, the sect of Scholars, or, as it is generally called, Confucianism, represents pre-eminently the religion of China. It has its root in the worship of Shang-te, a deity which is associated with the earliest traditions of the Chinese race. Hwang-te (2697 B.C.) erected a temple to his honour and succeeding emperors worshipped before his shrine. The very uncertain light that history throws on the condition of the empire during the Hea dynasty and the preceding centuries makes it impossible to pre-

dicate anything of the relations in which the sovereigns and people stood to Shang-te; but with the rise to power of the Shang dynasty (1766–1401 B.C.), we find a belief prevailing in the personal interference of Shang-te in the affairs of man. It was due to him that, as a reward for virtuous and godly living, men were raised to the throne, and, contrariwise, his was the avenging hand which drove into obscurity those sovereigns who had deserted the paths of rectitude. Thus we read in the *Shoo king* that, "moved with indignation at the crime of King Show, Great Heaven (*i.e.* Shang-te) charged King Wăn (the twelfth century B.C.) to display its majesty, and to destroy the tyrant."

But, during the troublous times which followed after the reign of the first few sovereigns of the Chow dynasty, the belief in a personal deity grew indistinct and dim, until, when Confucius began his career, there appeared nothing strange in his atheistic doctrines. He never in any way denied the existence of Shang-te, but he ignored him. His concern was with man as a member of society, and the object of his teaching was to lead him into those paths of rectitude which might best contribute to his own happiness, and to the well-being of the community of which he formed part. Man, he held, was born good, and was endowed with qualities which, when cultivated and improved by watchfulness and self-

restraint, might enable him to acquire godlike wisdom and to become "the equal of Heaven." He divided mankind into four classes, viz., "those who are born with the possession of knowledge; those who learn, and so readily get possession of knowledge; those who are dull and stupid, and yet succeed in learning; and, lastly, those who are dull and stupid, and yet do not learn." To all these, except those of the last class, the path to the climax reached by the "sage" is open. Man has only to watch, listen to, understand, and obey the moral sense implanted in him by Heaven, and the highest perfection is within his reach. The self-cultivation of each man was the root of his system which is thus epitomized in the "Great Learning," by Tsăng, one of Confucius's disciples: "The ancients who wished to illustrate illustrious virtue throughout the empire, first ordered well their own states. Wishing to order well their own states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things. When things were investigated, knowledge became complete. Their knowledge being complete,

their thoughts became sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole empire was made tranquil and happy." Like the widening ripple caused by dropping a stone into a pool, all these consequences were to flow from self-cultivation, the effect of which finds its expression in words and conduct. Principally, however, it is manifested in the exercise of filial piety, which is the corner-stone of the Confucian edifice.

But in this system there is no place for a personal God. The impersonal Heaven, according to Confucius, implants a pure nature in every being at his birth, but, having done this, there is no further supernatural interference with the thoughts and deeds of men. It is in the power of each one to perfect his nature, but there is no divine influence to restrain those who take the downward course. Man has his destiny in his own hands, to make or to mar. Neither had Confucius any inducement to offer to encourage men in the practice of virtue, except virtue's self. He was a matter-of-fact, unimaginative man, who was quite content to occupy himself with the study of his fellow-men, and was disinclined to grope into the

future or to peer upwards. No wonder that his system, as he enunciated it, proved a failure. Eagerly he sought, in the execution of his official duties, to effect the regeneration of the empire, but beyond the circle of his personal disciples he found few followers, and so soon as princes and statesmen had satisfied their curiosity about him they turned their backs on his precepts and would have none of his reproofs.

Succeeding ages, recognizing the loftiness of his aims, eliminated all that was impracticable and unreal in his system, and held fast to that part of it that was true and good. They were content to accept the logic of events, and to throw overboard the ideal "sage," and to ignore the supposed potency of his influence; but they clung to the doctrines of filial piety, brotherly love, and virtuous living. It is admiration for the emphasis which he laid on these and other virtues which has drawn so many millions of men unto him; which has made his tomb at Keo-foo-heen to be the Mecca of Confucianism, and has adorned every city of the empire with temples built in his honour. Twice a year the Emperor goes in state to the Kwo-tsze-keen temple at Peking, and having twice knelt and six times bowed his head to the earth, invokes the presence of the sage in these words: "Great art thou, O perfect Sage! Thy virtue is full; thy doctrine is complete. Among

mortal men there has not been thine equal. All kings honour thee. Thy statutes and laws have come gloriously down. Thou art the pattern of this imperial school. Reverently have the sacrificial vessels been set out. Full of awe we sound our drums and bells."

On the same dates, in the spring and autumn, the officials in every city go to the local temples, and there imitate the reverence and worship of their imperial master. But concurrently with the lapse of pure Confucianism, and the adoption of those principles which find their earliest expression in the pre-Confucian classics of China, there is observable a return to the worship of Shang-te. The most magnificent temple in the empire is the Temple of Heaven at Peking, where the highest object of Chinese worship is adored with the purest rites. The Emperor, as representative of the empire, alone worships at this sacred shrine, where no trace of idolatry finds a place. Thrice a year he proceeds in state to this azure-tiled holy place, as well as on other special occasions. The evening before the day of sacrifice he goes in an elephant carriage, and accompanied by his princes and ministers, to the Palace of Fasting adjoining the temple, and spends the night in meditation. At dawn of day he ascends the Altar of Heaven. There he prostrates himself before the tablet of Shang-te, and, having presented the sacri-

fices prescribed in the rituals, he offers up a prayer, in which he humbles himself before the deity, and beseeches him to bestow his blessings on the land. What is popularly known in Europe as Confucianism is, therefore, Confucianism with the distinctive opinions of Confucius omitted—the play of Hamlet without the ghost; and is far more correctly described by the Chinese denomination of *Joo keaou*, or sect of scholars, since it finds its expression in those ancient classical works from which alone the scholars of the empire draw their faith and wisdom.

But this worship of Shang-te is confined only to the Emperor. The people have no lot or heritage in the sacred acts of worship at the Altar of Heaven. Their part in the *Joo keaou* is to reverence their parents, to love their brothers, to obey their rulers, to be content with the knowledge placed within their reach, to live peaceably with their neighbours, and to pay their taxes. These are the main points insisted on in the sixteen Maxims of the Emperor K'ang-he, and they are the popular outcome of an impossible system, which appeals only to the intellects of a small body of scholars.

Side by side with the revival of the *Joo keaou*, under the influence of Confucius, grew up a system of a totally different nature, and which, when divested of its esoteric doctrines, and reduced by the praetically minded Chinaman to a code of morals, was

destined in future ages to become affiliated with the teachings of the Sage. This was Taouism, which was founded by Laou-tsze, who was a contemporary of Confucius. An air of mystery hangs over the history of Laou-tsze. Of his parentage we know nothing, and the historians, in their anxiety to conceal their ignorance of his earlier years, shelter themselves behind the legend that he was born an old man. He certainly first appears on the stage when past middle age, and in this he affords a marked contrast to his great rival, about whose birth, childhood, and youth we have abundant detail. His appearance also was unusual. His ears were large, his eyebrows were handsome, he had large eyes, a double-ridged nose, and a square mouth. These are very un-Chinese features, and, coupled with the fact that nothing is known either of his early days nor of his declining years, they suggest the possibility that he was a foreigner, or perhaps a member of an aboriginal frontier tribe. This supposition finds some countenance in the name of Le, which he assumed, that being the name of one of the most powerful tribes in ancient China. By some it is said that he was born at the village of Keuh jin ("oppressed benevolence"), in the parish of Le ("cruelty"), in the district of K'oo ("bitterness"), in the state of Ts'oo ("suffering"). This K'oo is commonly identified with an ancient city of that name, which stood near the modern

Kwei-tih Foo, in the province of Honan. At K'oo-yang, which now occupies the same site, a house is shown in which Laou-tsze is said to have lived, and his memory is still further preserved there by a temple which is dedicated to his honour.

This is all that his biographers have to tell us of him until he appears as Keeper of the Archives at the Court of Chow, which had its home in a part of the same province. Here we find him, surrounded by a band of disciples, teaching a system which embodied so many of the leading doctrines of the Indian philosophers, that the question suggests itself, whether or no he might not have become, in some way, imbued with the tenets of those men. We know that communication with India was open, even at that period, and it might be that he was either a native of that country or of one of the intervening states. If this were so, it would account for the existing ignorance of his family history, and for his being lost to sight when he resigned his office at the Court of Chow, and passed westward through the Han-koo Pass. The object of his teaching was to induce men, by the practice of self-abnegation, to arrive at being absorbed in something which he called *Taou*, and which bears a certain resemblance to the Nirvâna of the Buddhists. The primary meaning of *Taou* is "the way," "the path," but in Laou-tsze's philosophy it was more than the way, it was the way-goer as well.

It was an eternal road; along it all beings and things walked; it was everything and nothing, and the cause and effect of all. All things originated from *Taou*, conformed to *Taou*, and to *Taou* at last returned. "*Taou* is impalpable. You look at it, and you cannot see it; you listen to it, and you cannot hear it; you try to touch it, and you cannot reach it; you use it, and you cannot exhaust it. It is not to be expressed in words. It is still and void; it stands alone and changes not; it circulates everywhere and is not endangered. It is ever inactive, and yet leaves nothing undone. . . . Formless, it is the cause of form. . . . It is the ethical nature of the good man and the principle of his action. If, then, we had to express the meaning of *Taou*, we should describe it as the Absolute; the totality of Being and Things; the phenomenal world and its order; and the ethical nature of the good man, and the principle of his action."[1]

It was absorption into this "Mother of all things" that Laou-tsze aimed at. And this end was to be attained to by self-emptiness, and by giving free scope to the uncontaminated nature which, like Confucius, he taught was given by Heaven to all men. His was a more radical cure for the evils of the age than that of his rival. Confucius said that the great reformation necessary was to rectify names. Laou-

[1] "Confucianism and Taouism."

tsze said, Return to the manners of the time before vice had made names necessary, before disobedience to parents had given rise to the expression "filial piety," and before family contentions and rudeness had made men formulate the terms "brotherly love and propriety." But these subtleties, like the more abstruse speculations of Confucius, were suited only to the taste of the schools. To the common people they were foolishness, and, before long, the philosophical doctrine of Laou-tsze as to the identity of existence and non-existence, assumed in their eyes a warrant for the old Epicurean motto, "Let us eat and drink, for to-morrow we die." The pleasures of sense were substituted for the delights of virtue, and the next step was to desire prolongation of the time when those pleasures could be enjoyed. Legend said that Laou-tsze had secured to himself immunity from death by drinking the elixir of immortality, and to enjoy the same privilege became the all-absorbing object of his followers. The demand for elixirs and charms produced a supply, and Taouism quickly degenerated into a system of magic. Mountains were searched for life-giving herbs, and the seas were swept to discover the "Isles of the Blest." Magicians and sorcerers occupied high places at the courts of emperors, and all the unselfish and virtuous teachings of Laou-tsze were forgotten.

The superstitious credulity of the people almost

exceeded belief, but had at last, as far as the elixir of immortality was concerned, to yield to the stern logic of facts, and the attempt to avert those ills of life, disease and poverty, which have pressed so hardly on humanity through all ages, took the place of vain seekings after perpetual youth. Charms and magical formula were invented to abolish want and sickness. and gods were called into being to preside over the distribution of blessings to mankind. But, while this was the facet of the many-sided religion which caught the eye of the vulgar and illiterate, there was shown to the educated and upper classes an ethical system, moulded out of the moral sayings of Laou-tsze, which differed little from the popular aspect of Confucianism. The concessions thus made were met by corresponding concessions on the part of Confucianists, who have practically adopted into their cult the worship of many of the gods which were invented by the Taouists. *Wăn ch'ang te keun*, the god of literature, for example, receives imperial worship twice in each year, and is universally invoked by competitors at the literary examinations on behalf of their efforts. The monopoly which Taouist priests enjoy, as the exponents of the mysteries of nature, make them indispensably necessary to all classes, and the most confirmed Confucianist does not hesitate to consult the shaven followers of Laou-tsze on the choice of the site for his house, the position of his family graveyard, or a

fortunate day for undertaking an enterprise. Apart from the practice of these magical arts, Taouism has become assimilated with modern Confucianism, and

is scarcely distinguishable from it. But in its more debased and superstitious form it is as far removed from Confucianism as Shamanism is from the teachings of Sakyamuni.

The teachings of Laou-tsze having familiarized the Chinese mind with philosophical doctrines, which, whatever were their direct sources, bore a marked resemblance to the musings of Indian sages, served to prepare the way for the introduction of Buddhism. The exact date at which the Chinese first became acquainted with the doctrines of Buddha was, according to an author quoted in K'ang-he's Imperial Encyclopædia, the thirtieth year of the reign of She Hwang-te, *i.e.*, 216 B.C. The story this writer tells of the difficulties which the first missionaries encountered is curious, and singularly suggestive of the narrative of St. Peter's imprisonment. The Western Shaman, Le-fang, with seventeen others, arrived, we are told, at Loyang, in the year mentioned, bringing with them original sûtras in Brahma's [Fan] characters. Being foreigners, they were examined by the officials, and by the Emperor's orders were thrown into prison as "strange customers." But Le-fang and his comrades continued chanting the Mahâ Prajnâ Pâramitâ Sûtra, when suddenly a brilliantly bright and shining light, accompanied by an auspicious halo, permeated into and filled the prison. And at the same time appeared a deity, bright as gold (*lit.*, golden deity), holding in his hand a sceptre with which, with exceeding majesty, he struck the prison [walls], which shivered to atoms at his blow. Le-fang and his companions then came forth, and the Emperor, alarmed at the miracle, re-

pented of his sin, and treated his quondam prisoners with every sign of marked respect.

But what became of them we are not told; possibly, disgusted with the reception they had met with, they returned whence they came. At all events, they left no mark on the minds of the people, and the next reference to Buddhism, or what is claimed for Buddhism, is found in the history of the reign of Woo-te, who in 120 B.C., sent General Ho K'ü-p'ing with a large force against the Heung-noo Tartars. This officer, we are told, having crossed the Yen-k'e Mountains (in Turkestan ?), defeated the enemy, and carried back with him, as a trophy of his victory, a golden image which had been the object of the king Heo-t'u's worship. But, even if the image was that of Buddha, no instruction in the religion was received with it, and it was reserved for the Emperor Ming-te, a hundred and eighty-two years later, to introduce a knowledge of that system which, in purity and loftiness of aim, takes its place next to Christianity among the religions of the world. One night, he dreamed that a monster golden image appeared, and, addressing him, said: "Buddha bids you send to the western countries to search for him, and to get books and images." Ming-te obeyed, and sent an embassy to India, which returned after an absence of eleven years, bringing back images, drawings, and the Sûtra of Forty-two Sections, and, what was more important,

the mission was accompanied by the Indian, Kâsyapa Matañga, who, on his arrival at Loyang, translated the sûtra into Chinese. Kâsyapa Mâtañga was followed by Fa-lan, who brought with him, among other works, the Dasabhûmi Sûtra and the Lalita Vistara. These, in conjunction with his fellow-labourer, he translated into Chinese, and from this time Buddhism grew and prevailed in the land.

During the next few centuries constant additions were made to the number of the Indian missionaries, who were indefatigable in their work as translators. But in many cases their zeal was greater than the accuracy of their knowledge of the Chinese language, and in the beginning of the fifth century it was determined to have a revised version of the translated sûtras made. For this purpose Kumârajîva, a learned Indian priest, was invited to the Court of Tsin, where he was given office, and where, with the help of eight hundred priests, he revised three hundred volumes. While this work was in contemplation, a Chinese Buddhist, Fa-heen by name, started on a journey to India, to procure the texts of Buddhist works yet unknown to his countrymen. By a somewhat circuitous route by the Steppes of Tartary, Khoten, and Afghanistan, he reached the goal of his desires. With all the zeal of a convert, he visited, with devotion, the spots made sacred by the presence of Buddha, never, however, forgetting the main object

of his journey, and finally returned to China by sea from Ceylon, after an absence of fourteen years, laden with books.

But, besides books and images, relics of Buddha were brought to China, and were received with every token of honour. The priest, Hiuen-tsang, who visited India rather more than two centuries later than Fa-heen, carried back with him a hundred and fifteen bits taken from Buddha's chain. At other times, bones of the saint aroused the religious rapture of the Chinese converts, and even now, in a dim glass case in a temple on the sacred Mount of Teen-tai, near Ningpo, there is shown a scrap of the body of Buddha, which was saved from the burning. To those devout disciples, who have the mind of Buddha, this precious relic appears to be of a yellow colour, but to those of less spiritual discernment no such golden hue is vouchsafed.

The *literati* protested against the worship of the relics as vehemently as they have done against Christianity; but the instinct of the nation declared against them, and they had the mortification of seeing pagoda after pagoda raised to cover a bone, or a scrap of the flesh, or, it may chance, a hair of the head, of Buddha. At the beginning of the sixth century it is said that there were three thousand Indians in China, and it was at this time that Bôdhidharma, the first of the six patriarchs, arrived at Canton by sea.

By his teaching was first brought to the knowledge of the Chinese the Mahâyâna system, which was the outcome of the change which Buddhism had undergone in India. It was prophesied by Buddha that for five hundred years the purity of his doctrine would be maintained, but that a thousand years after his time men would depart from the true path and wander in the labyrinths of heresy.

Even before the time foretold by the saint his professing followers began to weary of the moral asceticism and active self-denying charity of which his system consisted, and turned aside in pursuit of philosophical and abstrusely metaphysical ideas, and in search of ritualistic emblems and idolatrous symbolism. The non-existence of existence, and the unreality of everything beyond the mind, were the texts on which these men loved to enlarge, and when weary with disputations they retired to cloistered cells and mountain-caves, to practise that abstraction of the mind which alone they believed would enable them to suppress lust, to conquer the sensations, and to attain bliss. For nine years Bôdhidharma sat with his face to a wall at a monastery in Loyang, earning for himself a high reputation for spirituality by so doing, and when the time came for him to die he departed in the full odour of sanctity. "Where are you going?" inquired Sung-yun, the traveller, of his corpse, as it lay in the coffin, holding one shoe in its

hand. "To the western heaven," was the confident and ghostly reply.

For with the introduction of the Mahâyâna system the mysterious Nirvâna had, as a reward for virtue been supplemented by a "pure land in the West,"

where there is "fulness of life, and no pain nor sorrow mixed with it, no need to be born again, no Nirvâna even. . . . There is there a sevenfold row of railings or balustrades, thirdly a sevenfold row of silken nets, and lastly a sevenfold row of trees hedging in the whole country. In the midst of it there are

seven precious ponds, the water of which possesses all the eight qualities which the best water can have, viz., it is still, it is pure and cold, it is sweet and agreeable, it is light and soft, it is fresh and rich, it tranquillizes, it removes hunger and thirst, and finally it nourishes all roots. The bottom of these ponds is covered with golden sands, and round about there are pavements constructed of precious stones and metals, and many two-storied pavilions built of richly coloured transparent jewels. On the surface of the water there are beautiful lotos-flowers floating, each as large as a carriage-wheel, displaying the most dazzling colours, and dispersing the most fragrant aroma. There are also beautiful birds there, which make delicious enchanting music, and at every breath of wind the very trees on which these birds are resting join in the chorus, shaking their leaves in trembling accords of sweetest harmony. . . . This music is like *Lieder ohne Worte;* its melodies speak to the heart; but they discourse on Buddha, Dharma, and Samgha, and wake an echo in every breast, so that all the immortals that live in this happy land instinctively join in hymns of praise, devoutly invoking Buddha, Dharma, and Samgha." [1]

Such was the blissful region to which Bôdhidharma declared himself to be marching on, and such is the heaven which Chinese Buddhists of the present

[1] Eitel's "Lectures on Buddhism."

day hope to reach. But this goal is not to be attained by any effort, however praiseworthy, which would only contaminate the mind, but is to be won solely by abstracting the mind from everything beyond itself, by sitting before a wall, if not actually, as the first patriarch did, yet mentally, by seeing nothing, hearing nothing, and thinking of nothing. The invention of this pure region has, no doubt, been of infinite advantage to the cause of Buddhism in China, since it presents a practical reward for merit, and is one that the ordinary Chinaman can realize But its existence is obviously inconsistent with the orthodox belief in Nirvâna. However much schools may differ as to what Nirvâna is, they must be all agreed that it is not a material paradise, such as the "pure land in the West," which, like Dan and Beersheba, consecrated by Jeroboam, is presented as an easily attainable substitute for the Jerusalem of Nirvâna.

To that school of Buddhists which regards Nirvâna as absolute annihilation, the idea of a paradise into which neither pain nor sorrow nor death can enter, where there is perfect happiness and rest, and where every surrounding is but a note in one harmonious melody of peace and joy, is a temptation strong enough to try the orthodoxy of the staunchest Buddhists. But in China, as elsewhere, the views held by Buddhists on the subject of Nirvâna differ widely.

There are those who believe in the annihilation theory, and there are those who hold that the annihilation refers only to the material body of man, and that when this is extinguished, "like the flame of a lamp," the spiritual body enters into a state of absolute and complete purity, where it is free from the circles of metempsychosis, and is beyond the reach of all sin and passion. Some, again, hold that the "pure land in the West" is but a preliminary stage on the way to Nirvâna, and that there the righteous soul is allowed to enjoy ages of happiness before it has again to enter the circles of metempsychosis, and by a fresh course of virtue to win its way to the supreme bliss of Nirvâna.

But such a theme admits of the wildest speculations, and the philosophers of each school have given full rein to their imaginations in the exercise of their sophistical casuistry upon it. "The followers of the Mahâyâna system dissolve every possible proposition on the subject of Nirvâna into a thesis and its antithesis, and deny both. Thus they say that Nirvâna is not annihilation, and quote a noted saying of Sakyamuni's, "the name Nirvâna does not imply that it is a state of annihilation;" but they also deny its positive objective reality. According to them, the soul enjoys in Nirvâna neither existence nor non-existence, it is neither eternal nor non-eternal, neither annihilated nor non-annihilated. Nirvâna is to them a state of

which nothing can be said, to which no attributes can be given; it is altogether an abstract, devoid alike of all positive and negative qualities." [1]

But, just as it was found necessary to invent a terrestrial paradise to suit the material aspiration of the people, so it was imperative to develop out of the extreme transcendentalism of the Mahâyâna school, a system which should appeal to their superstitious materialism. Like the Jews of old, they were eager after signs, and self-interest made their spiritual rulers nothing loth to grant them their desire. From the mountains and monasteries came men who claimed to possess the elixir of immortality, and proclaimed themselves adepts in witchcraft and sorcery. By magic incantations they exorcised evil spirits, and dissipated famine, pestilence, and disease. By the exercise of their supernatural powers they rescued souls from hell, and arrested pain and death. In the services of the church they added ritual to ritual, and surrounded with tawdry ceremonial the worship of their multiplied images. By such means they won their way among the people, and even sternly orthodox Confucianists make use of their services to chant the liturgies of the dead.

But, while that inexorable taskmaster, Superstition, compels even the wise and the learned to pay their homage to folly, there is scarcely an educated China-

[1] "The Chinese Recorder," vol. iii., No. 1.

man who would not indignantly repudiate the imputation of being a follower of Buddha; and, though the common people throng the temples to buy charms and consult astrology, they yet thoroughly despise both the priests and the religion they profess. But Buddhism has after all been a blessing rather than a curse in China. It has, to a certain extent, lifted the mind of the people from the too-exclusive consideration of mundane affairs to the contemplation of a future state. It has taught them to value more highly purity of life; to exercise self-constraint and to forget self; and to practise love and charity towards their neighbours.

From what has been said it will be seen that no clearly defined line of demarcation separates the three great sects of China. Each in its turn has borrowed from the others, until at the present day it may be doubted whether there are to be found any pure Confucianists, pure Buddhists, or pure Taouists in China. Confucianism has provided the moral basis on which the national character of the Chinese rests, and Buddhism and Taouism have supplied the supernatural elements wanting in that system. Speaking generally, then, the religion of China is a medley of the three great sects, which are now so closely interlaced that it is impossible either to classify, localize, or enumerate the members of each creed.

The only other religion of importance in China is

Mahommedanism, which is confined to the south-western and north-western provinces of the empire. In this faith, also, the process of absorption into the national *pot pourri* of beliefs is making way, and since the suppression of the Panthay rebellion in Yunnan, there has been a gradual decline in the number of the followers of the Prophet.

CHAPTER XX.

CHRISTIANITY IN CHINA.

WE have no record as to the date when the earliest Christian missionaries reached China. In the 6th century of our era we know that Nestorian monks arrived at Constantinople from China, but of their mission in the East we are without any account, and if it were not for the celebrated tablet at Se-ngan Foo, we should be left without a trace of the early Nestorian Church in China. That tablet, which is dated A.D. 781, and which sets forth the fundamental doctrines of Christianity, is signed by "Adam, deacon, vicar episcopal, and pope of China," and was discovered in 1625, at Se-ngan Foo, in Shense, by a sympathetic native, who, to rescue it from decay, had it built into a brick wall outside the city. It has lately been suggested by Dr. Terrien de Lacouperie

that this stone should be procured for the British Museum, and negotiations have been set on foot for the purpose of carrying out this proposal.

That no trace of the Nestorians beyond this inscription should be existing is sufficient evidence that the success of the missionaries was not great; and the field was, therefore, practically open to the Roman Catholic emissaries, when under Pope Nicholas IV. the proselytizing zeal of the church was at full tide. By a commission from that pontiff, John Montecorvino visited the court of Kublai Khan, at the end of the thirteenth century, and, having been well received by that monarch, he built a church at Cambaluc, the capital. For eleven years he carried on his mission work single-handed, and in that time he baptized six thousand persons and instructed a hundred and fifty children in Latin and Greek. At the beginning of the fourteenth century, the Pope, Clement V., appointed him archbishop, and sent out seven suffragan bishops to his aid. For a time the work thus successfully begun, flourished; but with the decline of the Mongol power the imperial countenance which had been given to the missionaries was withdrawn, and during the troublous times which preceded and succeeded the advent of the Ming dynasty to supremacy, their work was entirely suspended.

But China was never lost sight of, and when the Ming emperors had fully established themselves on

the throne, the Superior of the Jesuits despatched Michael Ruggiero and Matteo Ricci to gather up the threads which had been dropped by Montecorvino's successors. With some difficulty the two missionaries succeeded in gaining a footing in Shaou-king, in the Canton province, but in 1598, Ricci reached Nanking, and three years later he established himself at Peking. There he was favourably received by the Emperor, Wan-leih, under whose benign influence he made numerous proselytes. Among them was a wealthy native, named Sü, who assisted Ricci in translating Euclid into Chinese, and whose daughter, baptized under the name of Candida, built thirty-nine churches and printed one hundred and thirty Christian books in her native tongue. Ricci died in 1610, and was succeeded by Longobardi, who, in many respects, was well qualified to wear the mantle of his great precursor. He was not strong enough, however, to withstand the persecutions which broke out in 1616, and which culminated in a decree ordering the missionaries to leave the country. This mandate was only partially obeyed, and so industriously did the priests work in and after their seclusion, that by 1636, they had published as many as three hundred and forty treatises in Chinese on religion, philosophy, and mathematics.

By the exertions of Sü, the decree of 1616 was reversed in 1622, and Schaal, a German Jesuit, was received by the court at Peking in 1628. But

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troublous times were now falling on the country. The Ming dynasty was approaching its end, and in 1644, Shun-che, the first emperor of the present Manchoo line, ascended the throne. With this monarch Schaal found favour, and was appointed by him President of the Astronomical Board. But, on Shun-che's death, the enemies of the missionaries, taking advantage of the division which existed between the Jesuits and the Franciscans and Dominicans, presented a memorial to the regents which procured a second edict ordering the expulsion of the priests. The disappointment occasioned by this misfortune was too much for Schaal, who died of grief and suffering in 1665, at the age of seventy-eight. Many of his companions were imprisoned, and twenty-one Jesuits, with some of the other sects, were expelled from the country. Six years later the wheel of fortune again turned in favour of the missionaries. According to Magaillans, the revulsion was due to the effect produced on the Emperor by an earthquake which shook Peking to its foundations, but it may probably have been but the expression of the liberal views of the Emperor K'ang-he, who further released Verbiest, one of the imprisoned priests, and appointed him Imperial Astronomer. For thirty years Verbiest resided in Peking, and during the whole time retained the favour of the Emperor and the esteem of all with whom he was brought into contact.

It was during the period of Verbiest's supremacy that the dispute between the Jesuits and the Franciscans and Dominicans on the subject of ancestral worship came to a head. The dictum that this worship was idolatrous had been pronounced by the Propaganda with the approval of Innocent X. But representations made by the Jesuits in China had induced Alexander VII. to reverse the decree of his predecessor, and the question therefore made a pretty quarrel as it stood. In this condition of things, the missionaries appealed to the Emperor, who issued the somewhat oracular decree, that "T'een meant the true God, and that the customs of China were political." This did not advance matters, and so bitter became the feud between the priests that, notwithstanding the excellent work done by them in surveying the country and regulating the calendar, K'ang-he was at length, in 1718, compelled to issue an order for their banishment from the country. This decree was followed up by his successor, who published an edict strictly prohibiting the "religion of the Lord of Heaven," which he declared to be a mischievous creed, and from that time to the conclusion of the treaty of 1858, the missionaries carried on their work with their lives in their hands and under every condition of discouragement.

The protection given by France under the treaty to Roman Catholic missionaries of all nationalities, gave

a great impetus to the cause, and in 1870, there were as many as 254 foreign bishops and missionaries in China, 138 native priests, and 404,530 converts. Beneficial as the protection of France proved to be in time of peace, it became far otherwise when war broke out between France and Tungking. The hatred which was then generated towards France, extended to the Roman Catholic missionaries of whatever nationality, and the receipt of a letter addressed by the Pope to the Emperor, pleading for the safety of his emissaries, suggested a proposal on the part of the Chinese government, that for the future they should be represented at Peking by a Papal Nuncio. This idea was vehemently opposed by the French government, who saw that its acceptance would materially diminish its influence in China, and after lengthened negotiations, the Pope was induced to withdraw his consent to the arrangement, the French government at the same time agreeing to the removal of the Pih-t'ang cathedral from the imperial city to a site beyond the sacred enclosure.

The Protestant missionaries arrived on the scene at a comparatively late period. It was not until the beginning of the present century that Dr. Morrison, the pioneer apostle, arrived in China, and it was still some time before active measures were taken to instruct the people. Morrison, and after him Milne, who reached Canton in 1813, devoted themselves

to the study of the language, and in the case of Morrison to the formation of a Chinese and English dictionary. This work was published between the years 1815 and 1823, at the cost of the Directors of the East India Company and of English merchants in China, who together contributed £12,000 to the undertaking. Meanwhile, with the assistance of Dr. Milne, he published a translation of the Bible and a number of religious pamphlets. Dr. Morrison died in 1834, leaving behind him a rich legacy of acquired knowledge and of systematized work which had already produced results in the unsympathetic soil in which it was carried on. In the same year, Dr. Parker, the first medical missionary, arrived at Canton and established a hospital. Subsequent experience has shown that hospitals are most useful auxiliaries to mission establishments. The desire to be cured of their bodily ailments has in cases beyond number brought natives to hospitals who would never otherwise had entered a mission house, and while there the influence of the missionaries and of their instructions has very commonly been the means of converting idolaters into Christians. This was eminently the case in the hospitals established by Dr. Lockhart, at Tinghai (1840), Shanghai (1844), and Peking in 1861. Dr. Medhurst paid a visit to China in 1835, and after working in connexion with the missions there for twenty-one years and publishing ninety-three works

in Chinese and English, he retired from the field. Dr. Legge arrived at Hong-kong in 1841, and in addition to his mission labours, translated the Chinese classics into English, besides publishing numberless tracts in the Chinese language. Without ceasing, every opportunity was taken by these men and their devoted fellow-helpers to impart the truths of Christianity to the Chinese, and immediately on the conclusion of the treaty of 1858, attempts were made to penetrate into the interior of the country. A society known as the China Inland Mission was established with this particular object, and the members of it, who all wear the native dress, have already met with considerable success. Two years ago (1885), the ranks of these devoted men were swelled by the arrival of a party of five Bachelors of Arts from Cambridge and of two young ex-officers who have determined to consecrate their lives to the evangelization of the Chinese.

At the present time, at all the treaty ports there are mission establishments representing the principal sections of the Protestant Church, together with hospitals, schools, and in many instances printing presses. Thousands of Christian tracts and portions of the Scriptures are published annually, and are distributed in the interior by colporteurs. One of the most successful of these agents, Mr. Murray, sold 13,226 copies of parts of the Bible, in 1883, and lately he has been eminently successful in teaching blind

people in Peking and the neighbourhood to read books published in the blind alphabet.

In 1877, there were 478 foreign Protestant missionaries in China; of this number 242 were British subjects, 210 were American, and 26 were German. In a country such as China, where the people are well educated, and where either some form of religion or the Confucian system of morality exercises most beneficial influences over the lives of the natives, Christianity must always have an uphill war to wage. It is far easier to convert an Australian savage who worships stocks and stones than to persuade a Chinese Buddhist or Confucianist of the truths of Christianity. For the same reason the missionaries find their most attentive listeners among the common people, who, when left alone by their superiors, hear them gladly. Comparatively few converts belong to the highly educated classes, and these will not be reached until they can be taught that the wisdom in which they have trusted for so many centuries is foolishness. But, though the missionaries have had to encounter many and divers difficulties, they can fairly claim many great and striking results. Fifty years ago there were scarcely any Protestant converts in China, and at the present time there are upwards of a hundred thousand recognized members of different branches of the Protestant Church, and twenty-two thousand communicants.[1]

[1] "Wanderings in China," vol. ii. p. 242.

CHAPTER XXI.

THE LANGUAGE.

IT is a curious circumstance that the Chinese, who have such a respect for antiquity, and who are so proud of their writing, should have no clear account of its origin. As has been said, there is evidence to show that the Chinese brought a knowledge of writing with them into China. If this were not so, we should expect to find in China inscriptions in the most primitive form of writing namely, hieroglyphic. But no such inscriptions exist, showing that the writing had already passed the purely hieroglyphic stage before its introdution into the country. But, though the Chinese brought a knowledge of writing with them, it is quite possible that they added to their stock of characters by adapting to their own purposes the

rude lines and marks which some of the aborigines used to express their thoughts. And of this process we have some traces in the accounts which the Chinese give of the invention of writing.

The earliest combination of lines of which we hear in Chinese works is found in the eight diagrams which are said to have been drawn by Fuh-he (2852–2737 B.C.). These figures, which consist alternately of whole and broken lines, and have been made the basis of an ancient system of philosophy, suggest a resemblance to notched sticks, or wands of divination. But they have never been read. They bear no resemblance to Chinese characters, and therefore the statement made in the *Tsze heŏ peen* of the *T'oo shoo tsĕih ching*, that "Fuh-he imitated the Kwei writing, and made the eight diagrams," is worthy of consideration in lieu of any better derivation of them. But what was the Kwei writing? In Ts'ai Yung's (A.D. 133–192) work on the lesser seal characters, he says, in terms which suggest a faded and restored tradition of cuneiform characters: "The Kwei writing was written irregularly and comb-wise, like a dragon's scales. It hung down like drooping ears of millet, and was as abstruse as the tangled web of insects. Whether in combination or not, it was like drops of rain finely drawn out and freezing as they fall. Seen from a little distance they look like a flock of geese and swans wandering in a continuous line. How-

ever long it is studied, its intricacies cannot be reckoned. Seen further off, its divisions cannot be distinguished."

Such was the writing of the Kwei people, who were scattered over the district, part of which is now known as the Province of Honan. This tract of country is bounded on the north by the Hwang-ho, Yellow River, or, as it used to be called, Ho, or *The* river, and is traversed by the Lo River, which empties itself into the Ho. Now, one of the commonest expressions used in Chinese books, in describing the origin of writing, is that writing came from the Lo (Lo shoo), and drawing from the Ho (Ho t'oo). The localities from which these were derived are, therefore, sufficiently plainly indicated; the next question is, Who were their authors?

By common consent, Chinese writers declare that Ts'ang Hieh, a minister of Hwang-te (2697–2597 B.C.), invented writing, but we are also told that he imitated the coloured writing of the Kwei of Lo, and developed from it his characters. This statement is repeated over and over again in varying forms. Ts'ang Hieh, we are told, looking up to heaven and observing the constellations, and down to the earth and examining the Kwei writing and the footprints of birds, invented written characters—a statement which may possibly have reference to cup-marks which existed at a very early date in China, and to

a restoration of the lost system of cuneiform writing. According to tradition, he was a resident in what is now Honan, and what more natural, therefore, that he should have borrowed the rude attempts at writing carved by the Kwei aborigines on the banks of the Ho and Lo, and have moulded them into characters.

The probability is, then, that such was the case, and very possibly Fu-he's diagrams may have owed their existence to the same origin. But such characters merely supplemented the writing which the Chinese brought with them into China, and we may dismiss, therefore, as legendary the statement that the writing ever went through the primitive hieroglyphic stage in China. That had long been passed, and had been succeeded by a system of phonetic writing, by which the component parts of the characters were so arranged as to give the sounds of the words, which in those days were as often as not polysyllabic. By degrees, however, as the Chinese colonies advanced further and further into the country, and separated themselves more and more from the head-quarters of the race, dialects sprung up, differing phonetic values were given to the characters and their component parts, and thus things were called by different names in different parts of the country, and the characters underwent modifications as the original pronunciation of their parts suffered change.

Such was the state of things when She Chow, the minister of Seuen Wang (827–781 B.C.), attempted to remodel the system of writing, and for this purpose invented the "large seal characters," to which he imparted more pictorial and symbolical features than had existed in the earlier script. The project, however, was only partly successful. The inevitable laws which govern the growth of language were not to be confined within arbitrary limits, and the same process of change which had metamorphosed the Koo wăn, or ancient writing, wrought havoc also with the large seal characters. But this was essentially a period of change. The feudal system which until then had prevailed in the country was fast disappearing to make way for an empire. The right of the sovereigns of Chow to the supremacy among the states was openly questioned by feudatories, who sought *vi et armis* to usurp their throne. Loyalty had ceased to exist, and might was made the measure of right. "The nobles," says Heu Shin, in his preface to the *Shwŏ wan*, "ruled by violence, and ceased to be controlled by the king; they hated rites and music, and did injury to them. Departing from the canonical records, they divided the empire into seven states. They changed the measurements of the arable fields; they changed the wheel-gauge of the carriages; they changed the code of the statutes and commands; they changed the fashions of clothes and caps; and

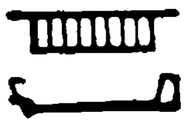
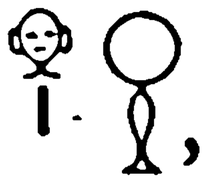
they changed the sounds of the words and the forms of the characters."

On the establishment of the empire under the Ts'in dynasty, Le Sze attempted again to introduce a fixed system of writing, and one which should at the same time be less cumbrous than the large seal characters. These new characters, which were known as *Seaou chuen*, or "small seal" characters, were less complicated and less square than the older forms. But as public business and the corresponding necessity for writing increased, the *Seaou chuen* was voted too elaborate, and a modified form of character called *Le shoo* was introduced in its stead. In the *Le shoo* a tendency is observable to convert the curves of the *Seaou chuen* into angular strokes, and further the shapes of some characters, in obedience to the changes which had taken place in their pronunciation, underwent modifications. To the *Le shoo* and *Tsaou shoo*, or "running hard," succeeded the *K'eae shoo* (the fourth century) of the present day.

Chinamen are ignorant of the science of philology, and lack that power of critical observation which might enable them to arrive at the true history of their written characters. Their tendency has been, therefore, to deal only with their later forms, and these they have classified and arranged in the six following classes: 1st. *Seang hing*, or hieroglyphics, which are the primitive characters of the language.

2nd. *Che sze*, or characters intended to represent ideas to the mind by the position of their parts. Thus a character composed of parts representing the sun above a straight line stands for the dawn. 3rd. *Hwuy e*, or signs formed by writing two or more significant characters to suggest a new idea. For instance, the character *Sin*, "sincere," is made up of the signs for "a man" and "words," a collocation of ideas which at least speaks well for the theoretical morality of the people. Another character in this class is *Ming*, "brightness," which is composed of a combination of the signs for a star and the moon, and is identical with the modern Turkish imperial emblem. Chinese writers say that the smaller character of the two is that of the sun, but they have forgotten that in the *Koo wăn* the characters for sun and star were identical in form; and the fact of its being completely overshadowed by the moon is an argument against its having been originally intended for the greater light. 4th. *Chuen choo*, or characters which, being inverted either in form or sound, assume different meanings. Thus the character which, when read *Lŏ* means "pleasure," means music when pronounced *yŏ*. 5th. *Kea tsieh*, or characters having borrowed meanings. As an illustration of this class, Chinese writers adduce the character *She*, an arrow, which, from the straight course of an arrow, has come to signify "direct," "right," "a word spoken

to the point." 6th. *Keae shing*, or phonetic. The adoption of these characters was a cardinal feature in the change effected in the writing by She Chow. It is seldom in the history of nations that a writing is found to deteriorate, and nothing proves more conclusively that the Chinese characters were no invention of the people themselves than the fact that the first time they attempted a modification of them they took a step backwards. Up to the time of She Chow a well-defined and elaborate system of syllabic writing had been in vogue, but in the hands of the Chinese reformer this retrograded in the direction of ideographic writing, and the *Keae shing* characters were brought into existence. These, speaking generally, consist of two parts—a phonetic element and an ideographic character. To illustrate this system of formation we may take the phonetic 我, *Ngo*, which stands for the first personal pronoun, and which, by combination with twenty-seven ideographic characters, produces as many derivations having the same phonetic value. In this way—combined with the ideograph 山 (originally), "a mountain," it becomes 峨, *ngo*, "a high mountain;" with 女, "a woman," 娥, *ngo*, "fair," "beautiful;" with 艸 (originally) "grass," 莪 *ngo*, "a certain herb;" with 鳥, "a bird," 鵝, *ngo*, "a goose," and so on. From these examples it will be observed that the ideo-

graphic characters in combination with their phonetics form an exact parallel with many Egyptian and Assyrian idiophonetics. I am indebted to the late Dr. Birch, of the British Museum, for the following example in Egyptian, showing precisely the same formation in the composition of the characters and in the respective value of their parts, as is seen in the Chinese instance I have just referred to. *Un*, means in Egyptian "a hare;" combined with the ideograph  it becomes *Un*, "to open;" and with this  , *Un*, "a mirror."

Speaking of Assyrian hieroglyphics, Sir Henry Rawlinson says, "Certain classes of words have a sign prefixed or suffixed to them, more commonly the former, by which their general character is indicated. The names of gods, of men, of cities, of tribes, of wild animals, of domestic animals, of metals, of months, of the points of the compass, and of dignities are thus accompanied. The sign prefixed or suffixed may have originally represented a word; but, when used in the way here spoken of, it is believed that it was not sounded, but served simply to indicate to the reader the sort of word which was placed before it."

Marking, then, the forces of the two parts of the *Keae Shing* characters, it is easy to imagine the way

in which She Chow set to work to modify existing characters, and to invent new ones. We may suppose, for instance, that a tree to which he wished to give a name on paper was known to him colloquially as *Ma*. He would then, in the first place, choose a common phonetic possessing that sound, very possibly the hieroglyphic 馬 *ma*, "a horse," and would combine with it the ideographic character 木 *muh*, meaning "wood." The new character would then stand thus, 榪, and the reader would at once recognize that it was to be read as *ma*, and the ideographic character prefixed would make him aware that it was either the name of a tree or of something made of wood.

These ideographic signs, with the addition of some few others, have been taken by lexicographers as offering the best means of classifying the characters of the language. Two hundred and fourteen of such signs have been chosen (one or more of which enter into the composition of every character in Chinese), under which to arrange the 50,000 characters, more or less, of which the language consists. As the language is without an alphabet, some such system was necessary, and this one probably answers as well as any other. Most of these radicals or determinatives, as they have been variously called, being primitive characters, are hieroglyphics, and include,

as might have been expected, "the most remarkable objects of nature, such as the sun, moon, a river, a mountain, fire, water, earth, wood, a stone, etc.; the chief parts of the human body, as the head, the heart, the hand, the foot, the eye, the ear, etc.; the principal parts of a house, as the roof, the door, etc.; domestic animals, such as the sheep, the cow, the horse, the dog, etc.; the primary relations of society, as father, mother, son, daughter, etc.; qualities, such as great, small, crooked, high, low, long, etc.; and actions, such as to see, to speak, to walk, to run, to stop, to enter, to follow, etc. They are thus admirably adapted to form generic terms, and this is the part they play in composition." In the dictionaries, the characters are arranged under each radical, in order of the number of strokes of which the part combined with the radical is composed. For example, under the radical 木 *muh*, "wood," the first character is 未 in which only one stroke is added to the radical, and the last is 欝 which consists of twenty-two strokes besides the radical.

That such a cumbersome system of writing should have remained unimproved argues a strange inability to advance in the people. And this inability is noticeable, not only in the writing, but in every institution and in every branch of knowledge. They have advanced up to a certain point—a point to

which they have been led by others—and beyond this they are unable to go. On their first arrival in China, they brought with them a knowledge of the arts and sciences of the West, but, during all the centuries they have lived in China, they had added nothing to the knowledge they thus possessed. If they have moved either way, it has rather been backwards, so that their reverence for the wisdom of the ancients is a genuine, though melancholy, confession of their national incompetence.

But though the characters in the language are numerous beyond all comparison, numbering, as has been said, 50,000 in all, the sounds they represent are out of all proportion few. The various dialects differ in the number of vocables they each possess, but the richest, that of Canton, contains only about 700 sounds. It follows, therefore, that frequently a number of objects and ideas are expressed by the voice by the same sound, though, when written on paper, they are each represented by a distinct and appropriate character. The confusion with which such a system is fraught is mitigated somewhat by the constant use in conversation of double-words, in some cases bearing the same, or nearly the same meaning, and in others, being, when the principal word is a noun substantive, made up of that word with a classifying term pointing generally to the leading characteristic of the object. "These classi-

fiers bear some resemblance to our expressions *herd*, *head*, *fleet*, *troop* . . . . For example, the word 把 *pa*, 'to grasp with the hand,' is used as a classifier to precede anything which is held in the hand, such as a knife, a spoon, a hatchet, etc. Instead of expressing a knife by *yih taou*, which might either mean a knife, a small boat, or a fringe, the classifier is introduced to show which *taou* is meant, and a speaker would say *yih pa taou*, literally, 'a grasped knife.' In like manner 間 *keen*, a 'space,' is used as a classifier for houses and enclosures; 根 *kan*, 'a root,' for trees, poles, clubs, etc.; and so on."

It is difficult to point definitely to the origin of the double-words referred to above. It is possible that they may be survivals of polysyllabic words which, owing to phonetic decay, have lost their full expression in the characters which represent them on paper. But, whatever their origin, they serve a useful purpose in defining the meaning of the speaker, and in pointing out which of the many words having the same sound he intends should be understood. For instance, if a Chinaman were writing the verb "to see," he would write 見 *keen*; but, if he were using the word in conversation, he would say 看見 *kan keen*, which would mean, literally, "to look and see," and by which combination he indicates that *keen*, "to see," is the *keen* which he means.

But there are other combinations of characters, which unmistakably represent polysyllabic words, whether native or foreign, and a close examination of any of the dialects shows that these words bear no inconsiderable proportion to the entire number of words. In Pekingese these polysyllabic words are very numerous, partly owing, no doubt, to the introduction of Manchoo and Mongolian words into the vocabulary. But there are, also, quite enough native polysyllabic words to redeem the spoken language, at least, from the charge of monosyllabism. A study of a few pages of Sir Thomas Wade's *Tzŭ erh chi* is instructive reading on this point.

There are, however, other combinations of characters besides those just mentioned, which often add considerably to the difficulty of translating Chinese texts. Such are compound words composed of two or more characters, having traditionally acquired meanings to which the characters used to express them afford no clue. For instance, we find the expression *Fu ma*, which, translated literally, would mean either "to help a horse," or "a helping horse," but which is invariably used to denote "the son-in-law of the Emperor." Or, again, the combination *Heuen t'ang*, the first character of which the dictionaries tell us means "a kind of onion," and the second "a hall." But together they have acquired

the signification of "a mother," from the facts that married women carry about them roots of the *Heuen*, under the impression that they promote pregnancy, and that the hall is the proper place for the mistress of the house. The same remark applies to a number of single characters, which, from association of ideas, have assumed meanings to which their primary significations bear no apparent resemblance. Such a word is *yen*, "a swallow," which, by a curious coincidence, means also "to swallow." A number of others might be quoted having "a plurality of significations which depend upon their combination with other characters, upon the branch of science of which the work treats, as also upon the period when the same was written."

Turning to the language, we find that it bears all the characteristics of an Ural-Altaic origin. As in all such languages, so in Chinese the subject in every sentence comes first, then the verb, which is followed by the complement direct and the complement indirect. In the same way every word which defines or modifies another invariably precedes it. Thus the adjective precedes the substantive, the adverb the verb, the genitive the word which governs it, and the preposition the word governed by it.

But in speaking of the language we must be understood to be speaking of it as we now find it. Even at the present day it is, as has been shown, less

purely a monosyllabic language than has generally been supposed, but in bygone ages there are evidences that it was polysyllabic. We find, for instance, many words with aspirates in them, which point to the loss of a syllable. For example, such a word as *K'an* leads us to the conclusion that in all probability it was originally *Kahan*. And it must be remembered that while there is no example on record of a monosyllabic language, we are surrounded by evidences of phonetic decay in our own and every other language.

For instance, the *g* in the German words *hagel* and *regen* disappears in our *hail* and *rain*. In Greek also the σ falls out in the genitive of such neuter nouns in ος as γενος, γένεσος, contracted to γενους. Again, in the Romance language, the elision of *d* and *t* is very common; *e.g.*, French *père*, *mère*, for *pater* and *mater*; *épée* for *espède*, etc.

Chinese is, then, a language which, like many others, has suffered loss through phonetic decay, and, as we now see it, it is equally poverty-stricken in a grammatical sense. It is without inflexions or even agglutination, and there is nothing, therefore, to mark the grammatical value of a word except its position in a sentence, since very few words absolutely belong to one part of speech. The result is that the same word is often capable of playing the part of a substantive, an adjective, a verb, or an adverb. But when this is so, it not unfrequently happens that the

transition from one part of speech to another is marked by a change of tone in the pronunciation.

To illustrate these rules and this peculiarity we will take the word 好 *haou*, which means "to love," "good," "excellent," "goodness," "well," etc. If, then, following the rules laid down above, we find it in such a connection as the following 窺見室家之好, *Kw'ei keen chih kea che haou*, we recognize it at once as a substantive, since, were it an adjective, it would be followed by a substantive; were it a verb, it would be followed by its complement, and also because it follows the substantive *chih kea*, to which is added the particle *che*, the sign of the possessive case. The sentence should then be translated *kw'ei keen*, "to peep and see," *chih kea che*, "the apartment's," *haou*, "excellence." But in the sentence 如好好色, *Joo haou haou sih*, we see by the position of the two *haous* that the first must be a verb, and that the second must be an adjective, since it is followed by a substantive, with which it forms the direct complement to the verb. The meaning of the sentence then is *Joò*, "as when," *hàou*, "we love," *haou sih*, "excellent beauty." But, in reading this sentence, the dictionaries tell us that, having recognized the first *haou* as the verb "to love," it must be pronounced in a falling tone of voice, whereas, when it occurs as an adjective, a substantive, or an adverb, it is sounded in an ascending tone.

These tones, which add so greatly to the difficulty of learning to speak Chinese, vary in number in almost every dialect, from the four in Pekingese to the eight in Cantonese. In his introduction to the *Tzŭ erh chi*, Sir Thomas Wade, speaking of the four tones in use in Peking, says: "In the first tone, the upper even, it may be enough to observe, the vowel sound, whether the word be pronounced quickly or slowly, proceeds without elevation or depression. . . . In the second tone, the lower even, the voice is jerked, much as when in English we utter words expressive of doubt and astonishment. In the third tone, the ascending, the sound becomes nearly as abrupt, but more resembling what with us would indicate indignation or denial. In the fourth tone, the receding, the vowel sound is prolonged, as it were, regretfully. . . . The sounds of a syllable repeated in the above order form a sort of chime which can only be learnt by the ear, but which it is not difficult to learn. . . . We will hazard but one parallel for better or for worse. Let A, B, C, D be four persons engaged in conversation, and a question be put by B, regarding the fate of some one known to them all. In the four lines below, I have supposed A to assert his death in the 1st tone; B to express his apprehension that he has been killed in the 2nd tone; C to scout this suspicion in the 3rd; and D to confirm it sorrowfully in the 4th.

1st tone.	A.	Dead.
2nd tone.	B.	Killed ?
3rd tone.	C.	No !
4th tone.	D.	Yes."

In Cantonese, in addition to these tones are four others having the same "chime," but on a lower scale. Many explanations have been offered for the existence of the tones in Chinese, and, though they now undoubtedly serve the very useful purpose of distinguishing the meanings intended by the speaker when making use of the same syllable to express different things, it is impossible to suppose that they were invented with that object. In no language in the world has such a refinement ever been attempted; and that they are of natural growth and of no artificial origin is shown by the facts that they vary in different dialects, that they are constantly changing, and that they may be said to follow the fortunes of the initial and final consonants of the words. The most reasonable explanation of their being is, then, that they are the natural compensations necessary to counterbalance the contractions caused in the simple and compound vocables of the language by that muscular sloth which belongs to the Chinese people and the races in the extreme East more or less related to them, as well as to some of the African tribes. It is a noteworthy fact, that wherever tones

are found, there exist also obvious signs of phonetic decay.

In the absence of all inflexion, it is, as may be imagined, necessary to indicate gender and number by prefixes or affixes. The word *Jin*, for example, is man in its generic sense, and to distinguish man from woman it is necessary to prefix *nan*, male, in the one case, and *nii*, female, in the other. In the same way, *Kung*, "noble" or "superior," is prefixed to denote the male of birds, and *moo*, mother, to indicate the female. But number is not so definitely marked, and as often as not the context has to supply the information whether one or more is meant.

The numerals are very simple, seventeen supplying all the combinations necessary to reckon any number. They begin with 一 *yih* "one," 二 *urh*, "two," 三 *san*, "three," 四 *sze*, "four," 五 *woo*, "five," 六 *luh*, "six," 七 *ts'eih*, "seven," 八 *pa*, "eight," 九 *kew*, "nine," 十 *shih*, "ten." With these numerals every number up to a hundred is counted. Thus 十一 is "eleven," and so on to twenty, which is expressed by 二十 "two tens," etc. 百 *pih*, is "a hundred," 千 *ts'een*, "a thousand," 萬 *wan*, "ten thousand," 億 *yih*, "one hundred thousand," 兆 *chaou*, "a million," 京 *king*, "ten millions," and 垓 *kae*, "a hundred millions." The four last are now very seldom employed. The character *wan*, as has already been pointed out, derives its numerical

significance from its original meaning of a "bee," the numbers in the swarms of these insects being past counting.

As in all oriental languages, the complimentary and self-depreciating style of conversation used in Chinese leads to the adoption of a vast number of equivalents for the personal pronouns. In the personal pronouns themselves no distinction of gender is made. Colloquially the third person, whether man, woman, or thing, is spoken of as *T'a*, *Ne* is the second person, and *Ngo* the first. But in polite conversation it would be considered a breach of etiquette either to address one's interlocutor as *Ne*, or to speak of one's self as *Ngo*. Should your friend not be an office-holder, he must be addressed as "Master," or "Elder," or "Your Honour." Should he be in the junior ranks of the mandarinate, custom provides that he must be addressed as *Laou yeh*, or "Old Father." If he be above a certain rank, he becomes *Ta laou yeh*, "Great Old Father;" and the title of *Ta jin*, "Your Excellency," belongs by right to officials in the higher grades. Meanwhile, for *Ngo* is substituted such humble expressions as "The little one," "The mean one," "The stupid one," or "The cheap one." The same kind of phraseology is employed in the use of the possessive personal pronouns. All that belongs to another is "Honourable," "Worshipful," or "August." "Where is your honourable

abode?" asks one stranger of another. "My unworthy dwelling is at such and such a place," is the reply. Another's house is "an illustrious mansion;" one's own is "a vile hovel." One's friend's father is "your honoured noble one," and his mother "your honoured loving one." But here respect for parents steps in and prevents the use of any depreciatory terms being applied to one's own father or mother. One of the commonest complimentary questions put to an acquaintance is, "What is your honourable age?" and "I congratulate you on having acquired wealth," is a usual form of salutation to a passing stranger on the road regardless of his possible rags and tatters.

But quite separate and apart from all other forms of the first personal pronoun, is the expression *chin*, which is reserved especially for the Emperor's use, and has been the imperial "We" since the time of Che Hwang-te of the Ts'in dynasty (221 B.C.). But not always does he feel himself entitled to use this imperial "We." In times of national misfortune he chooses to believe that his own remissness is the cause of the evils which have overtaken the country, and then it is customary for him to designate himself *Kwa jin*, "The unworthy man." In addressing the Emperor, the ministers speak of themselves as "slaves," or "we who are beneath the steps of the throne," in reference to the position they are accustomed to

occupy when receiving imperial orders. "Prostrate, they beseech that the imperial glance may fall" on their memorials, and *Wan suy yeh*, "Lord of all ages," is one of the common epithets applied to his Majesty. In letter and despatch writing complimentary expressions find their fullest development, and if the recipients of such documents realized the wishes expressed for their happiness and advantage, their "abundant prosperity would flourish and increase," "the good fortune which follows on their footsteps would be increasingly magnified," and "length of days, riches, and honour would be their lot."

As the verb in common with every other part of speech is without inflexion, the force of the past and future tenses has either to be expressed by the context or by the addition of certain prefixes or suffixes. For example, in the sentence 高祖十一年誅陳喜 *Kaou-tsoo shih yih neen chu Ch'in-he*, "Kaou-tsoo, in the eleventh year (of his reign), killed Ch'in-he," the context is sufficient to show that the verb *choo* is in the past tense, and no prefix or suffix is necessary. But in the phrase 今已誅朱呂 *Kin e choo Choo Leu*, "Now he has killed Choo Leu," the verbal particle *e* is required to mark that the action is past, since without it the meaning might be, "Now he kills, or will kill, Choo Leu." In the literary style, several other particles are used to express the past.

tense, which may be said to resolve themselves in the colloquial to the suffixes 了 *leaou*, "to complete," and 過 Kwo, "to pass over."

In the same way with the future tense; in such a passage as 先入關者王之 *Seen juh Kwan chay wang che*, "He who first enters the pass shall rule over it," the context shows us that *wang*, "shall rule," is in the future tense. But when the context fails to point to the time of the action, the particle 將 *tseang*, "to take," is sometimes prefixed to make the meaning clear, as in the sentence 我將問之 *Ngo tseang wan che*, "I will (tseang) ask him." In the colloquial the verb 要 *yaou*, "to want," is commonly prefixed in place of *tseang*.

By similar devices the different moods are with more or less distinctness indicated, and though it not unfrequently happens that, in the absence of added verbal particles, the mood and tense of the verb may be a matter of uncertainty, yet, speaking generally, the meaning of the writer becomes plain to the patient student. A difficulty of certainly equal importance, with which he has to contend, is the absence of all punctuation in most Chinese books. But even here he is helped by the use of final particles which, either as signs of affirmation, exclamation, or interrogation, frequently mark the close of a period.

CHAPTER XXII.

THE LITERATURE.

IN the literature of a civilized country is reflected the national mind. And more especially is this the case with a people so addicted to the use of pen, ink, and paper, as the Chinese. In the countless volumes which have appeared and are appearing from the many publishing centres, we see mirrored the temperament of the people, their excellencies, their deficiencies, and their peculiarities. Abundant evidence is to be found of their activity in research and diligence in compilation, nor are signs wanting which point to the absence of the faculty of imagination, and to an inability to rise beyond a certain degree of excellence or knowledge, while at the same time we have displayed the characteristics both of matter and manner which

most highly commend themselves to the national taste.

As a consequence of the very unplastic nature of the language, there is wanting in the literature that grace of diction and varying force of expression which are found in languages capable of inflexion and of syntactical motion. The stiff angularity of the written language, composed as it is of isolated, unassimilating characters, robs eloquence of its charm, poetry of its musical rhythm, and works of fancy of half their power; but in no way interferes with the relation of facts, nor the statement of a philosophical argument. And hence to all but the Chinese mind, which knows no other model of excellence, the poetical and fanciful works of Chinese authors offer fewer attractions than their writings on history, science, and philosophy. Unlike the literatures of other countries, one criticism applies to the whole career of Chinese letters. It is difficult to imagine a nation of busy writers pursuing a course of literature for more than three thousand years, and yet failing to display greater progress in thought and style than Chinese authors have done. That their works vary in quality no one who has read two Chinese books can doubt; but the variations are within limits, and, except perhaps in a few modern works in which the effect of European influence is observable, the width of thought and power of expression have in no wise increased, at least, since the

revival of letters under the Han dynasty (206 B.C.–A.D. 25). The fragments which we have of an earlier literature make it difficult to institute a comparison with them. We have the nine classics—of which more anon—the early Taouist literature, and a few scientific works; but these are all that remain to us of the very considerable literature which existed in what is now China, prior to that period.

If we were to accept the accounts given us by the people themselves, of the origin of their literature, we should be compelled to believe that it took its rise from the rock inscriptions cut by the Kwei and Ma tribes of aborigines on the banks of the Hwang and Lo rivers, or, as the legend is now understood, from the inscriptions brought out from the waters of those rivers on the backs of a tortoise (Kwei) and a horse (Ma); but we may safely assume that the Chinese not only brought a knowledge of writing with them into China, but that they brought also books with them,—and there is internal evidence to support the assumption that parts of the *Yih king*, or Book of Changes, the book for which the Chinese claim the greatest antiquity, was among these writings. That it belongs to a very early period, is sufficiently proved by the fact that until now the key to its interpretation has been entirely lost, and that, though the ablest native scholars of all ages, including Confucius, have attempted to explain it, they have one and all failed

to offer a satisfactory interpretation of its pages. But that which Chinese scholars have been unable to do Dr. Terrien de Lacouperie has accomplished, and it turns out that this work, instead of being a mysterious depository of deep divinatory lore, is a collection of syllabaries such as are common in Accadian literature, interspersed with chapters containing astrological formulæ and ethnological facts relating to the aboriginal tribes of the country; but all taking the form of vocabularies, and therefore as untranslatable in the sense in which every commentator, from Confucius downwards, has attempted to translate them as Johnson's Dictionary would be.

The work consists of sixty-four chapters, at the head of each of which stands a hexagram composed of straight, whole, and divided lines, which may very probably have been derived from the rock inscriptions of the Kwei and Ma tribes. Following each hexagram occur a few sentences of the original text, which, however, have been largely supplemented from the orthodox commentaries upon them. The deviser of the hexagrams is said to have been Fuh-he (2852–2737 B.C.), to whom also the authorship of the original text is attributed by some critics. The commentaries which are now embodied with the text are, by common tradition, believed to have been the work of Wăn Wang (1231–1135 B.C.), his son Chow Kung, and Confucius.

The *Yih king* is, then, the oldest book extant in

the Chinese language; and in the long interval which separates it from the Confucian period when most of the other early canonical works took their present shape, but few works appeared of which we know more than the name. Among those, however, which have maintained an existence from a remote period are the *San fun*, "the three records of the emperors Fuh-he, Shin-nung, and Hwang-te (2852–2597 B.C.), or rather a portion of it, and the *Hea seaou ching*, or "Calendar of the Hea Dynasty," which bears evidence of having been written about 2000 B.C. The first of these works throws considerable light on the condition of the aboriginal tribes at the time of immigration of the Chinese, and though through a confusion which has arisen owing to the tribal names being read idiographically instead of phonetically it is generally regarded both by native and foreign scholars as a collection of idle legends, it yet supplies much ethnological information of importance. The same remark applies, though not to the same extent, to the Hea Calendar; but what is additionally interesting in this work is the evidence it furnishes of the influence exercised upon the Chinese language by its contact with tongues of a different morphology. Nothing, as has been remarked in the preceding chapter, is more marked and immutable in Chinese than the construction of a simple sentence. As in English, the subject comes first, then the predicate, and, lastly, the object.

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But in the Hea Calendar we find the position of the subject and predicate occasionally reversed, and if any other evidence were required to point to such an arrangement being foreign to Chinese, the remarks of the commentators on such passages would supply it. Among the signs of the ninth month the Hea Calendar says *Te lung yen*, literally, "migrate, the wild geese." This reversal of the recognized order of the words is so conspicuous that the commentators would fain find a reason for it; and they can offer no better explanation than that the act of emigration would probably produce the first effect upon the mind of the writer, and afterwards the fact that the emigrants were geese, and they suggest that the writer's pen would naturally follow the order of his thoughts!

But though only a few ancient works are extant, we know from references which they contain that both the Chinese and the aborigines possessed considerable literatures. We have the titles of a number of Chinese works which would now be invaluable aids to clearing up many obscure points in the early history of the Chinese and their language; and we have also mention made of Kwei records, and books of the Lung, Ma, Pung, Yue-chang, and other aboriginal tribes. On all sides there seems to have been a certain literary activity. We read, for example, of officials being sent at regular intervals into different parts of the Chinese states to note and collect

the various dialectical differences as they developed, and for many centuries it was customary to collect the popular songs current in the several principalities for the purpose, as we are told, of judging from them of the character of the rule exercised by the princes. In this way three thousand odes were collected in the royal archives. (Of these a careful selection was made either by Confucius, as is very generally believed, or by one of his contemporaries, which now, under the title of *She king*, or "Book of Odes," forms the second of the nine classical works. The odes, as might be expected from the above account of their origin, refer principally to local affairs, both political and social. The picture they draw of the condition of the states is not unfavourable. They teach us that side by side with occasional tyranny, violence, and outrage, there existed political loyalty and many social virtues, and, in fact, that then, as now, the Chinese were a patient, industrious, and law-abiding people. Of their poetical value it is difficult to speak, owing to the impurity of the text and the changes which the characters have undergone in sound. By the Chinese they are regarded with respectful reverence, and endless commentaries manifest the interest taken in them.

The *Shoo king*, or "Book of History," the third of the classical works, also took its present shape about the time of Confucius. Like the *She king*, too, it

is a compilation, and shares with that work the reputation of having been edited by Confucius. It is stated in the history of the Suy dynasty, that "Confucius inspected the documents in the library of the state of Chow, and having found the records of the four dynasties of Yu, Hea, Shang, and Chow (2356–700 B.C.), he preserved the best among them and rejected the others. Beginning with Yu and coming down to Chow, he compiled together a hundred books, and made a preface to them." Whether this author, who in the above sentence reproduces a common belief, was right or wrong in attributing the compilation of the records to Confucius, his account of their nature and scope is at least correct. Like everything else in ancient Chinese history the laws for the compilation of history were minute and definite. The historians were court officials, and among them were historians of the left hand and historians of the right hand. The former were charged with the duty of recording imperial charges, ministerial speeches, etc., and the latter with that of narrating facts. The contents of the *Soo king* mark that the compilation was the work of an historian of the left, since they consist only of the speeches and charges of the rulers and their ministers. These, and especially those contained in the earlier chapters, are extremely interesting, and throw considerable light on the early history of the settlement of the Chinese in China, as well as on the

scientific knowledge they possessed and the religious sentiments they professed.

As has been already pointed out in the case of the language, we have no traces of an early growth of either scientific knowledge or religious professions among the Chinese in China. They step on to the stage as full-grown scientists and religionists in the Chinese sense. There is no beginning with the A B C of knowledge or religion. That was worked out for them by a people in Western Asia, among whom they sojourned, and of the results of whose toil they possessed themselves. If this were not so, it would be startling to read, in the first chapter of the *Shoo king*, the glib utterances of Yaou (2356–2255 B.C.) on the subject of the equinoxes and the solstices, and the position of the stars. But scarcely less striking is the high moral tone which pervades every utterance of sovereign and minister. No higher system of morality could possibly be devised than that which is put into the mouths of these men whom, if we were to follow the Chinese belief, we should be compelled to regard as the pioneers of a struggling civilization. Such a conjunction is manifestly inconsistent. In the early stages of society elevated sentiments find their utterance in isolated deeds and inspired expressions, not in evenly maintained and well-thought-out discourses of a highly moral order.

Imagine, for example, such sentiments as the follow-

ing, uttered at the dawn of history of any nation: "Yu said, 'If the sovereign can realize the difficulty of his sovereignship, and the minister can realize the difficulty of his ministry, the government will be well ordered, and the people will sedulously seek to be virtuous.' The Emperor said, 'Yes; let this really be the case, and good words will nowhere lie hidden; no man of virtue and talents will be left neglected away from court; and the myriad states will all enjoy repose. But to ascertain the views of all, to give up one's own opinion and follow that of others, to refrain from oppressing the helpless, and not to neglect the straitened and poor—it was only the Emperor Yaou who could attain to this.'"[1]

Either, then, we must imagine that these speeches were invented for the speakers many centuries after they were supposed to have been uttered, or that the Chinese had reached the high level which they indicate before they entered China.

An instance of a work by an historian of the right hand is furnished by the one work of which we know Confucius to have been the author, and in which, under the title of the *Ch'un Ts'ew*, or "Spring and Autumn Annals," he records the history of his native state of Loo extending over 242 years. This being the undoubted work of the sage, an unusual interest at first sight attaches to it, and one's expectations

[1] Legge's "Shoo King," Book II.

are certainly not lessened by the statements of the author, and of contemporary scholars concerning it. "The world," says Mencius, "was fallen into decay, and right principles had dwindled away. Perverse discourses and oppressive deeds were again waxen rife. Cases were occurring of ministers who murdered their rulers, and of sons who murdered their fathers. Confucius was afraid, and made the *Ch'un Ts'ew*." [1] So soon as it appeared, we are told that rebellious ministers quaked with fear, and undutiful sons were overcome with terror. "Its righteous decisions," said Confucius, "I ventured to make."

Such statements naturally prepare us to expect to find in the *Ch'un Ts'ew* a history in which the narratives of events would be interspersed with sage reflections and deep-sighted criticisms. We should expect to find praise and blame distributed with a severely discriminating pen, and crimes denounced, and good deeds commended, with impassioned earnestness. But most of all we should expect to find the history strictly accurate. On each of these points the reader will be disappointed. Taking the strictest view of his duty as an historian of the right hand, Confucius confined himself entirely to the barest narration of facts. Absolutely without a remark or reflection, the events are strung together without any attempt to point a moral, or to weave them together in a con-

[1] Legge's "Chinese Classics," vol. v. part i.

nected history. Each chapter consists of a number of short paragraphs, embodying as many facts, concerning which the reader is left to draw his own conclusions. The following, which is the first chapter, may be taken as a specimen of the whole work:—

"[His] first year [began], in the Spring-reigning first month.

"In the third month the Duke and E-foo of Choo made a covenant in Mëeh.

"In summer, in the fifth month, the Earl of Ch'ing overcame Twan in Yen.

"In autumn, in the seventh month, the Heavenly King sent the administrator Heuen with a present of carriages and horses, for the funerals of Duke Hwuy and his [wife] Chung-tsze.

"In the ninth month [the Duke] and an officer of Sung made a covenant in Suh.

"In winter, in the twelfth month, the Earl of Chai came [to Loo]. Kung-tsze Yih-sze died."

This specimen of the style of the *Ch'un T'sew* makes further remark on the subject unnecessary, but something might still be said for it, if it were a faithful record; but even here it is found wanting. Facts are notoriously suppressed and misrepresented. But notwithstanding this, so great is the faith of the Chinese in Confucius that it is enshrined among the classics, and has not even yet ceased to excite the admiration of his countrymen.

The fifth of the Five King which, with the Four Shoo, make up the nine classics, is the *Le ke*, or "Book of Rites." As in the case of the majority of the ancient books, its authorship is uncertain, but it is generally attributed to the Duke of Chow, in the twelfth century B.C. As its name implies, it deals with the rites and ceremonies of the nation, and so minute is it in detail, that it provides not only for courtly pageants and royal procedure, but for the every-day social and domestic relations and duties of the people. At the present day it is still the ultimate court of appeal in all doubtful ceremonials, and one of the six governing boards at Peking—the Board of Rites—is especially charged with the duty of seeing its precepts carried out throughout the empire. Speaking of this work, Callery says: "In ceremonial is summed up the whole soul of the Chinese, and to my mind the 'Book of Rites,' is the most exact and complete monograph that this nation can give of itself to the rest of the world. Its affections, if it has any, are satisfied by ceremonial; its duties are fulfilled by means of ceremonial. Its virtues and vices are recognized by ceremonial; the natural relations of created beings are essentially connected with ceremonial; in a word, for it ceremonial is man, the man moral, the man politic, and the man religious, in their numberless relations with the family, society, the state, morality, and religion."

Such was the existing literature at the time of Confucius, and so great was the influence of his teachings and opinions, that almost immediately after his death, the Five King, all of which had received his imprimatur, and one of which, as has been said, was actually written by him, were generally accepted as containing the true basis of all knowledge and morality. To these were added four books which were subsequently written by the disciples and followers of the sage, viz., the *Ta heo*, or "Great Learning;" the *Chung yung*, or "the Doctrine of the Mean;" the *Lun yu*, or "Confucian Analects;" and the *Mang-tsze*, or the "Works of Mencius." The first three directly embody the teachings of Confucius, and the fourth those of his great successor, Mencius. Through all succeeding ages these nine works have been regarded as the sum total of all wisdom; they have been the primary objects of study of every succeeding generation of scholars; their texts have been commented on until almost every word has been the subject of minute criticism, and through the many centuries, during which competitive examinations have been in vogue, they have formed the principal subjects for examination.

But, notwithstanding that this foundation of a national literature had been laid, little of importance was added to it during the centuries which imme-

diately succeeded the time of Confucius. Literature, like every other art, requires congenial surroundings, that it may flourish and grow. Peace and freedom of thought are as essential to its well-being as turbulence and political uncertainty are destructive to it. Unfortunately, the disorder in and the rivalries between the Chinese states, which Confucius had striven to avert, increased in virulence after his death. On all sides were wars and rumours of wars, government had ceased to exist, and all rights, whether political or social, were trodden underfoot by armed men. At such a time scholars were not likely to gain a hearing, and beyond some dissertations on the classics, and commentaries on, and musings consequent on Laou-tsze's *Taou tih king*, or Sûtra of Reason and Virtue, which appeared probably in the lifetime of Confucius, little was written which needs mention.

Even the restoration of peace and the establishment of an empire under She Hwang-te (221–209 B.C.), far from advancing the cause of letters, brought about the greatest calamity that has ever befallen a national literature. By the advice of his ministers, in order that he might build up his empire on a *tabula rasa*, She Hwang-te decreed the destruction by fire of all books except those of his native state, as well as works on medicine and divination. How great was the destruction caused by this enactment, we shall never

know; but as it could only be put in force within the area of the Chinese principalities, it is probable that the literature current in the outlying states escaped the flames; but all the works which had been collected in the state libraries during the Chow dynasty relating to the history, science, and art of the people; all the works on the dialectical differences and variations of the language; and all the records of and in the *Koo wăn* perished at the hands of the executioner.

But as if every change in the condition of the empire was to be equally hostile to literature, the contest which brought about the fall of the short-lived dynasty of She Hwang-te (221–206 B.C.) ended with the sack and burning of the capital, at which time the flames, we are told, raged among the palaces and public buildings for the space of three months. Thus the probability is that most of the books which were exempted from the flames fired by She Hwang-te perished in the conflagration which heralded the overthrow of his successor.

But no sooner had Kaou-tsoo, the founder of the Han dynasty, shown a disposition to encourage letters than phœnix-like the old literature rose from its ashes. From the walls of houses, from caves in the mountains, and even from the beds of rivers, the people produced their literary treasures which had been hidden away until the tyranny of She Hwang-te

should be overpassed. What these sources failed to reproduce, old men came forward to supply from their well-stored memories, and thus were kept alive the torches which had been lit by the genius of bygone writers.

"After the death of Confucius," says the historian of this period, "there was an end to his exquisite words; and when his seventy disciples had passed away, violence began to be done to their meaning. Thus it came about that there were five different editions of the "Spring and Autumn Annals," four of the "Book of Odes," and several of the "Book of Changes." Amid the disorder and collision of the warring states (480–221 B.C.), truth and falsehood were still more in a state of warfare, and a sad confusion marked the words of the various scholars. Then came the calamity inflicted under the Ts'in dynasty, when the literary monuments were destroyed by fire, in order to befool the "black heads" (*i.e.* the people). But the Han dynasty arose, and reversed the ruin wrought by Ts'in, and carefully gathered together the (bamboo) slips and tablets, and threw wide open the way for the bringing in of books. In the time of the Emperor Heaou-woo (139–86 B.C.), portions of books being wanted and tablets lost, so that ceremonies and music were suffering great damage, he was moved to sorrow, and said, "I am grieved at this;" and forthwith he formed

a plan of repositories in which the books might be stored; and he further appointed officers to transcribe all works of the various scholars, and directed that the manuscripts thus obtained should be placed in the repositories. The Emperor Ch'ing (31–6 B.C.), finding that some of the books were still dispersed and missing, commissioned Ch'in Nung, the superintendent of guests, to search for undiscovered books throughout the empire, and by special edict ordered the chief of the banqueting-house, Lew Heang, to examine the classics, together with the commentaries on them, the writings of the scholars, and all poetical works; the guardian of the city gates, Jin Hwang, to examine the books on the art of war; the grand historiographer, Jin Heen, to examine the books on divination; and the imperial physician, Le Ch'u-kwo, to examine the books on medicine. As soon as a work was completed, Lew Heang arranged it, indexed it, and made a digest of its contents, which was presented to the Emperor. While the undertaking was in progress, Lew Heang died, and the Emperor Gai (B.C.–A.D.) appointed his son Hin, a master of the imperial carriage factory, to complete his father's work. On this, Lew Hin collected the books, and presented a report of them under seven categories, viz.: 1st, General Résumés; 2nd, the Six Arts; 3rd, Philosophical Works; 4th, Poetry; 5th, Military Works; 6th, Mathematics; and 7th, Medicine.

In this way were collected 3123 sections on the classics, 2705 on philosophy, 1318 on poetry, 790 on military matters, 2528 on mathematics, and 868 on medicine. Strange stories are told of the way these treasures were unearthed. The text of four of the classics, together with a work on filial piety, were found concealed in the walls of the house which had been Confucius's. But so long and dark had been the night which had settled down on the literature of the country since the time of the sage, that these recovered works were unintelligible to all but a few ripe scholars. By these, however, they were transcribed, and were eagerly studied by the people. The impetus given to literature by these discoveries was prodigious. It was as though in the long period of apparent sterility men's minds had been gaining depth and force preparatory for the first appearance of spring after the long winter of their discontent. In Sze-ma Tseen, the Herodotus of China, as he has been called, and Pan Koo, the historian of the Han dynasty, history found exponents who have never been surpassed in China, either before or since, for arrangement of material and comprehensiveness of detail. On philosophical subjects the writers of this period, among whom the names of Kea E, Lew Gan, Yang Heung, and others, stand conspicuous, are pre-eminent at the present day; and in the light literature of the time was established a style which

has been a model for all future ages. Tales of the imagination then first found their expression on paper, and in the festive poems of the wine-bibber, philosopher, and musician, Ts'ai Yung, are foreshadowed the wine-extolling poems of Too Foo and other poets of the T'ang dynasty.

From this period the tide of literature has flowed onward in an ever-increased volume, checked only, every now and again, by one of those signal calamities which have from time to time overtaken the imperial libraries of China. In times of political tumult the capital for the time being has not once nor twice been burnt to the ground with its palaces and libraries; but it is noteworthy that however ruthlessly on such occasions these intellectual centres have been destroyed, one of the first acts of the successful founders of succeeding dynasties has been to restore them to their former completeness and efficiency.

But though, as has been said, the works of the ancients were the foundation of all succeeding literature, and though, therefore, the same main lines have been observed through all subsequent ages, certain prominence has under different dynasties been given to particular branches of letters. Historical and philosophical research marked the Han period; under the T'ang dynasty there arose generations of elegant prose and brilliant verse writers, at the bidding of

whose pencils the angularity of the language yielded to their well-turned periods, and the short, formal lines of the earlier poetry were exchanged for more musical and plastic verses. Under the Sung dynasty philosophy again held sway, while dramatic writings distinguished the succeeding Mongol dynasty, and during the Ming dynasty arose that desire to compile encyclopædias which has been so marked during the last four centuries. Of late years, however, there has been displayed a keenness of research and power of independent criticism which will give the present period a prominent place in Chinese literature.

The Chinese divide their literature into four divisions, viz., classical, philosophical, historical, and belles-lettres. Of the nine classics we have already spoken; but though they alone are styled *King*, or classics, they form but the nucleus of the immense mass of literature which has gathered round them. Unfortunately, the immense industry which has served to produce this huge literature has been too often mis-directed. The Chinese are singularly wanting in real critical ability. They will split hairs about an expression, and find fifty reasons for supporting an opinion, however absurd it may be; but they are incapable of genuine antiquarian research, and are equally incapable of judging of the true value of facts. This, coupled with the loss of the original texts of the classics—for it will be remembered that

the latest of the classics was written in a character which underwent two very marked changes, before it assumed its present form—has robbed most of that they have written of any value. In matters on which history can throw light, the remarks of the commentators are often apposite, but it is obvious that where the entire text is misunderstood, "from the egg to the apples," as in the *Yih king*, or where it is corrupt, as in the *She king*, there is abundant room for the career of any hobby-horse and the flight of any fancy. Wonderful things have been evolved from the *Yih king*; but it has been reserved for a learned Chinaman of the present day to see in Confucius's mention of the *Yang* and *Yin*, or the male and female principles of nature, a direct reference to positive and negative electricity.

The historical literature of China is the most important branch of the national literature. Bearing in mind that the ancients considered that an historian of the left hand, to record speeches, charges, etc., and an historian of the right, to record facts, were all that were necessary to compile history, writers have generally confined themselves to the lines thus traced out for them. Following the example of Confucius in the Spring and Autumn Annals, they have refrained from all reflections, drawn no inferences, and abstained from even remarks. By so much is the reader probably benefited, since the historian is not

tempted to distort events in order to support a favourite theory, and the student is left to draw his own inferences from a plain statement of facts. The *She ke*, or "Historical Record," by Sze-ma Ts'een, and the *Han shoo*, or "History of the Han Dynasty," by Pan koo, are the models upon which all future histories have been written. First came the Imperial Records, which contain the purely political events of each reign. Then follow sections on chronology, rites and music, jurisprudence, political economy, state sacrifices, astronomy, elemental influences, geography, literature, biographies, and records of the neighbouring countries.

On all these subjects the dynastic histories contain an immense store of valuable and varied information, and considering that the record of each dynasty is published under its successor, they display an impartiality and absence of bias which is in every sense admirable. The plan of dividing the histories into sharply defined sections, while possibly in some instances convenient, gives a disjointed air to the compilations, and necessitates a considerable amount of repetition, since in the biographical portions, for example, events have to be narrated which have already appeared in the Imperial Records, and in the same way chronology, astronomy, and literature must frequently trench on each other's special domains. But notwithstanding these imperfections, the "Twenty-four Imperial His-

tories" of as many dynasties form a worthy monument of the indefatigable industry of the imperial historiographers. As to their accuracy, it is very difficult to speak with any degree of certainty, as the published authorities, by which it would be possible to verify the statements they contain, are practically *nil*. Large portions of Sze-ma Ts'een's history have no surer basis than tradition. Much of its contents deal with a period when written records were of uncertain value, and which, if existing at the time of Sze-ma Ts'een, must have been wholly or in part unintelligible to him. But beginning with Pan Koo's history of the Han dynasty (206 B.C.–A.D. 25) down to the history of the last, or Ming dynasty, which came to an end in 1644, the annals have been based on the imperial records, and though accuracy is not a virtue generally enjoyed by Chinese authors, they may fairly be accepted as generally correct.

A geographical counterpart to these dynastic histories is found in the topographies which are officially published of each province, each prefecture, each department, and each district, throughout the empire. In these publications, also, a systematized plan of arrangement is followed, and their contents are, with exceptions, classified under twenty-four headings, viz.:—(1) A table of the changes which the district to be described has undergone during the successive dynasties, from the Han downwards; (2) Maps; (3)

A list of the distances from the various places to the chief town of the department; (4) The astronomical bearings of the district: (5) Its ancient geography; (6) Its geographical position and its notable localities; (7) The manners and customs of the inhabitants; (8) Its fortified places; (9) Its colleges and schools; (10) The census of the population; (11) The taxes on land; (12) Its mountains and rivers; (13) Its antiquities; (14) Its means of defence; (15) Its bridges; (16) Its dykes; (17) Its tombs and monuments; (18) Its temples and ancestral halls; (19) Its Buddhist and Taouist temples; (20) Biographies of patriotic native officials, from the time of the Han dynasty downwards; (21) Celebrated men and things; (22) Illustrious women; (23) Saints and immortals; and (24) Products of the soil.

Here, again, the same evils result from the division of subjects as has been noticed in the histories. There is a great assemblage of isolated detail, but no general view. Dry statistics and bald, unconnected facts meet one at every turn, but we have no description of the lie or general aspect of the country, or the appearance of the towns. The power of such description does not accord with the narrow train of thought which is the outcome of the Chinese system of education. Detail is dear to the Chinese mind, but accurate generalization is beyond it. This is plainly shown in the inability of Chinamen to draw a

map. Set down to draw a town, or a mountain, or a village, and they may be trusted to do it correctly, but, if told to draw a map of the tract of country in which these occur, and to place them in their true relative positions, they are at once at fault. It is this that makes Chinese maps so untrustworthy, and renders them valueless as guides to travellers.

Besides these topographies are copious works on the water-ways of China, the rivers of Manchuria, Mongolia, and Tibet, as well as the outlying dependencies of China, from the Great Wall to Kuldja and Kashgaria, and from Szechuen to the frontiers of India. These possess the same excellencies, and the same faults, as the topographies.

Biographies form a considerable section under the general heading of histories. Among the Chinese there exists the same desire to add that "new terror to death" which among ourselves is represented by "Lives." Statesmen of eminence, literary men who have gained notoriety, Buddhist or Taouist priests who have died in the odour of sanctity, all leave behind them those who are eager to make the nation share their appreciation of the virtues of the dead.

Chronology and catalogues are also favourite themes with Chinese authors and compilers. Their early knowledge of astronomy, and of the sexagenary cycle, has given them the means of calculating times and seasons back to a very early date. But, as with the cata-

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logues, the chronologies belong to the modern phase of the literature, when compilation became more general than original authorship. The Chinese are great bibliophiles and antiquarians, and in the houses of the wealthy and educated classes there are often to be found splendid libraries and museums. The catalogues of the most celebrated of these have been published, and give a good general idea of the literary and antiquarian treasures existing in the empire. The largest and most celebrated literary catalogue is that published by order of the Emperor K'een-lung of the contents of the imperial library. This work, which is entitled, *K'in ting sze k'oo ts'euen shoo tsung muh*, "A catalogue published by imperial order of all the books in the four treasuries (*i.e.* classics, history, philosophy, and belles-lettres) of literature." In this work, which consists of two hundred books, there are appended to the titles of the works short epitomes of their contents.

The philosophy of China mainly relates to the art of government, and proceeds, except in the writings of a few heretics, on the lines laid down by Confucius and Mencius. Man's nature, according to the orthodox view, is in its origin entirely good, and its natural course is along the paths of virtue. From these paths it is only induced to stray by evil example and influences. In the absence of these seductive lures it advances in spotless purity, until virtue becomes so

confirmed a habit that it is proof against all attacks of evil. The object, therefore, of a ruler should be, to keep his people in a state of primitive simplicity, and, by the force of his own example, by the promotion to places of honour only of men of virtuous lives, and by rigid adherence to the laws of social order, to cultivate that nature which is the heaven-sent gift to every man, and by the firm establishment of which man reaches a secure perfection.

Such were the views of the leading philosophers of the Han and Sung dynasties, of Ch'ing Haou, Ch'ing E, and Choo He. But, taking this view of man's nature, the question naturally suggests itself, Whence, then, is the source and prevalence of evil? To this point Choo He (A.D. 1130–1200) addressed himself, and expounded his theories on the subject in numerous treatises. He opposed himself strenuously to the theory, held by a school of philosophers led by Seun, that the nature of man was evil, and adopting a middle course, between that and the theory of the orthodox Confucianists, that the nature of man was perfectly good, he taught that good and evil were present in the heart of every man, and that, just as in nature a duality of powers is necessary to the existence of nature itself, so good and evil are inseparably present in the heart of every human being.

It is sometimes difficult to understand the systems of literary classification pursued by the Chinese, and

by what process of reasoning they include encyclopædias and essays with works on agriculture, astronomy, and the arts, under the head of philosophy, it is impossible to say. Agriculture, being a pursuit which is regarded with peculiar veneration, as being productive of the food of man, has found many exponents on paper, and imperial authors have not thought it derogatory to describe the processes of ploughing, seed-time, and harvest. In two well-known works by the Emperor K'een-lung, every act of the farmer in the cultivation of rice, from the time that he first turns the soil with his buffalo-drawn plough to the time when he threshes out the grain, and every act in the cultivation of silk, from the first stage of the silk-worm to the weaving of pieces of silk, are described by engravings and verses of poetry.

Astronomy has from time immemorial been a favourite study with the Chinese, and the literature on the subject is large. Their knowledge of this subject, which is of Chaldean origin, is considerable though not profound. It has enabled them to calculate eclipses and to recognize the precession of the equinoxes, but it has left them with confused notions on subjects which are matters of common knowledge among western peoples. The earth, according to their notions, is flat, immovable, and square, measuring about 1500 miles each way. The sun, the diameter of which is 333 miles, stands at a

distance of 4000 miles above it, but considerably below the sidereal heaven, the distance of which from the earth has been found, by "the method of right-angled triangles," to be 81,394 le (3 le = 1 mile), 30 paces, five feet, three inches, and six-tenths of an inch! The months and seasons are determined by the revolution of Ursa Major. The tail of the constellation pointing to the east at nightfall announces the arrival of spring, pointing to the south the arrival of summer, pointing to the west the arrival of autumn, and pointing to the north the arrival of winter. This means of calculating the seasons becomes more intelligible, when it is remembered that in ancient times the Bear was much nearer to the north pole than now, and revolved round it like the hand of a clock.

Scarcely inferior in bulk to the literature on astronomy is that on medicine. Here, again, their knowledge lacks a scientific basis, and their practice is purely empirical. Of surgery they know next to nothing, and their diagnoses of diseases are primitive, to say the least. One of the most celebrated medical works is the "Golden Mirror of Medicine," which was published by a commission appointed by the Emperor K'een-lung. It consists of ninety books, and contains, besides several entire works of note, a large assemblage of prescriptions by celebrated physicians, and full directions for understanding

aright the indications furnished and imagined to be furnished by the pulse.

On drawing and painting much has been written, and the books on this subject present a very interesting study. They lay bare the secrets of the art, and place us *en rapport* with the feelings and intentions of the artists. Probably of no country in the world, with the exception of China and Japan, would it be possible to say this. But Chinese and Japanese art, for they are one and the same, is mainly mechanical. The graceful bamboo sketches which appear to be traced with such individual freedom, the birds, the trees, the picturesque landscapes, etc., all of which seem to be the result of inspiration, are, after all, drawn according to fixed rules and after long-continued practice from authorized models. Read by the light of such works as the *Leih tai ming hwa ke*, every Chinese picture is explained, and we are able to recognize that there is nothing new under the sun in Chinese drawing and painting.

During the Sung dynasty (A.D. 960–1127) Chinese literature reached its high-water mark. The writings of authors of that period are distinguished for originality, research, and elegance. But from that time there has, until quite lately, been a marked decline. Men have given up thinking for themselves, and, instead of seeking new fields of knowledge, they have studied only how to reproduce the results gained by

others. One symptom of such a decline in a nation's literary career is the appearance of encyclopædias of ready-made knowledge. It is always easier to remember than to think; and the state of mind which led to the productions of such compendiums is likely rather to content itself with mastering results, than to step out on the thorny paths of knowledge.

The first work which really deserves the name of encyclopædia is the *Wăn heen t'ung k'aou*, which was compiled by Ma Twan-lin in the fourteenth century. It consists of three hundred and forty-eight books, and contains a *résumé* of the existing knowledge on the government, history, literature, religion, and language, as well as the colonial and tributary states, of the empire. "One cannot cease to admire," says Remusat, "the depth of research which the author was compelled to make in order to collect his materials, the sagacity he has shown in the arrangement of them, and the clearness and precision with which he has presented this multitude of objects in every light." With some qualification this praise is fairly earned by the compiler of this immense work, but, like most of his confraternity, he lacks accuracy. His references are often faulty, and in all cases it is necessary to turn to the passage quoted to verify his readings. A century later, the Emperor Yung-loh determined to signalize his reign by the publication of an encyclopædia, which was

intended to throw Ma Twan-lin's undertaking into the shade. An imperial commission, consisting of upwards of two thousand members, was appointed to carry out the work, and at the end of four years they were able to report to the Emperor the completion of their labours, which were represented by an encyclopædia in 22,937 books. Whether the difficulty and expense of printing so huge a compilation were considered to be insurmountable, or whether the Emperor had grown tired of his project, history does not tell us, but for some reason the MS. was never sent to press, and was allowed to lie barren and useless in the imperial library, where such portions of it as have not mouldered into dust remain to this day.

Three centuries later, K'ang-he (1612–1723), the second emperor of the present Manchoo dynasty, conceived the idea of renewing Yung-loh's project, and like that Emperor he appointed a commission to give effect to his design. Their orders were simple, though their work was colossal. It was required of them that they should extract from every work of authority, from the *Yih king* downwards, all passages bearing on the 6109 headings, which it was the will of K'ang-he should be illustrated. For forty years the commissioners toiled. Meanwhile K'ang-he "became a guest on high," and his son, Yung-ching, had been five years upon the throne when the weary commissioners were able to write "Finis" on the

last page of the 5020th volume of the *K'in ting koo kin t'oo shoo tseih ch'ing*, "Imperially ordered complete collection of ancient and modern literature, with illustrations." Tradition says that only a hundred copies of this work were printed. However this may be, the copies issued were few in number, and were all distributed as imperial presents among princes of the blood and the highest officials in the empire. It was thus many years before a copy found its way into the market, and it has only been in obedience to stern pecuniary pressure that of late two or three copies have been offered for sale at Peking by the descendants of the original recipients. Fortunately, through the instrumentality of the late Mr. Mayers, her Majesty's Chinese Secretary of Legation, one of these copies was secured for the trustees of the British Museum, who, when the prevalence in China of the agencies destructive of libraries—fire, carelessness, thieves, and insects—is remembered, may very probably before many years prove to be the only possessors of a complete copy of this rare and valuable work.

In arranging their materials, the commissioners adopted six general categories, which they subdivided into thirty-two sections, as follows: Categories—(1) The heavens; (2) The earth; (3) Mankind; (4) Inanimate nature; (5) Philosophy; and (6) Political economy. Sections—(1) The heavenly

bodies; (2) The calendar; (3) Astronomy and mathematical science; (4) Astrology; (5) The earth; (6) The dominions of China; (7) The topography of the empire; (8) The frontier nations and foreign countries; (9) The imperial court; (10) The imperial buildings; (11) Official institutes; (12) Domestic laws; (13) Private relationships; (14) Genealogy and biography; (15) Mankind; (16) Womankind; (17) Arts and divination; (18) Religion and phenomena; (19) The animal kingdom; (20) The vegetable kingdom; (21) Canonical and general literature; (22) Education and conduct; (23) Belles-lettres; (24) Etymology; (25) The official examination system; (26) The system of official appointments; (27) Articles of food and commerce; (28) Ceremonies; (29) Music; (30) Military organization; (31) Administration of justice; and (32) Handicrafts.

These headings sufficiently describe the scope of the work, which contains very little original matter, but consists, as designed by K'ang-he, of literary extracts bearing on each subject, which are arranged in chronological order, so that the reader has laid before him the collective wisdom of every writer of note on the subject of his study. The accuracy of the quotations forms a marked contrast to all other works of a similar kind, and we have therefore collected in one thesaurus a trustworthy and exhaustive *résumé* of Chinese literature.

Next to a knowledge of the classics essay-writing is the most important aim of education in China. It is by essays that the degrees are mainly determined at the competitive examinations, and it is as essayists that men win the highest renown in the field of literature. According to the cut-and-dried model upon which every essay should the framed, the writer, after stating his theme, gives a short "analysis" of it, and then an "amplification" in general terms. Next follow an "explanation" with a postscript, the "first argument," a "reassertion of the theme," the "second argument," and the "third argument." These last divisions are more formal than real, and it is difficult to see any difference in the subject-matter between the first, second, and third arguments. But the inexorable laws of essay-writing, confirmed by centuries of habit, have made their outward observance indispensable; and a competitor at an examination would as soon dream of throwing doubt on the wisdom of Confucius as of disregarding them. As has already been said, the themes given at the examinations are invariably texts taken from the canonical books. Competitors know, therefore, the style and drift of the texts on which they will have to write, but they find further help in the immense quantity of successful essays which are constantly published. These, with the essays by celebrated writers, which are to be found in their collected works, form quite a lite-

rature. Unfortunately the circumstances of their production, and the prejudices which surround their authors, rob them of that freedom of expression and breadth of thought which might be expected to give them point and value.

It is fair to assume, though dates altogether fail to help us, that as in all other countries so in China the first literary efforts of the people were in the shape of poetry. Some of the odes of the *Shi king* carry us back to very remote times, and even before these found expression in words, there probably existed a still earlier stratum of verse. As has already been explained, it is very difficult to criticise minutely the merits and measures of these old odes, owing to the changes which both the sounds and the characters have undergone. But we find that the lines for the most part consisted of four characters each. When the language lost its polysyllabic character, such a measure was plainly inadequate to give the rhythm which is necessary for polished versification, and consequently the common metre was changed to lines of five characters, and later still to lines of seven. This last metre was generally adopted by the poets of the T'ang dynasty (A.D. 618–907), the golden age of poetry, and has since continued the favourite measure.

But, though it is true that the spoken language is by no means monosyllabic, the characters do as a

rule represent single syllables, and it may therefore at first sight appear strange that lines of seven monosyllabic words can ever be rhythmical. But the laws of Chinese verse-making are such as to ensure a pleasing cadence in the lines, and the tones of the characters give a musical intonation to them. Strict rules are followed in the arrangement of the characters, and in verses of seven syllables a cæsural pause occurs after the fourth syllable, which serves to divide also the grammatical sense of the verse. Rhymes are observed at the ends of lines, but in Chinese an element in rhyming exists apart from the identity of sound which is unknown in European languages; and that is, that in order to constitute a rhyme the similarly sounding syllables must be in the same tone. For example, 芳 *Fang* and 光 *Kwang* rhyme because they are both pronounced in the even tone, but a poet who attempted to make 芳 *Fang* (even tone) and 廣 *Kwang* (rising tone) rhyme would be scouted as an ignorant fellow. As a rule, all the lines do not rhyme. More commonly than not, alternate lines beginning with the second are made to rhyme, while no regard is paid to the sounds, apart from the tones, of the concluding syllables of the intermediate verses. The following is an example of a stanza in eight lines, in which it will be observed that the second, fourth, sixth, and eighth lines rhyme, while the first, as is often the

case, gives the cue to the rhyming syllable. The ode is by the celebrated poet of the T'ang dynasty, Le Tai-pih, and is entitled "On ascending the Phœnix tower at Nanking:"—

"Fung hwang tai shang — fung hwang yew
The phœnixes are on the tower—the phœnixes wander.
Fung k'ü t'ai k'ung — keang tsze lew
The male bird goes, the tower is empty—the river alone flows by.
Woo kung hwa tsaou — mai yew king
[So] in Woo's palace the flowers and shrubs—bury the hidden paths,
Tsin tai e kwan — ch'ing koo kew
[And methinks I see] Tsin dynasty clothes and caps—filling the ancient hill.
San shan pan loh — ts'ing t'een wai
The three mountains in half separate—and the azure sky is beyond.
Urh shuy chung fun — pih loo chow
The two streams midway divide—for the white egret's isle.
T'sung wei fow yun — năng pe jih
In all directions are floating clouds—sufficient to obscure the sun.
Ch'ang-ngan puh keen — she jin ts'ow
Ch'ang-ngan is out of sight—and the envoy is sorrowful."

In this stanza we have all the leading characteristics of Chinese poetry. The last syllable of the first line gives the cue to the rhyme which is followed in the second, fourth, sixth, and eighth lines, by the words *lew*, *kew*, *chow*, and *t'sow*, which are all in the same tone, the even tone. After the fourth syllable in each line is a marked cæsural pause, by observing which the rhythmical harmony of the verses is much

increased, and which coincides with a break in the sentence. There is also the parallelism in which Chinese poets delight. We have "the flowers and shrubs of the Woo Palace," and "the clothes and caps of the Tsin dynasty;" we have the "three mountains in half separate," and "the two streams midway divide." But not only is this a good specimen of the mechanical peculiarities of Chinese poetry, but it gives a fair idea of the kind of stuff Chinese poetry is made of. There is nothing striking in thought or sentiment; such merits are seldom met with; the main object being to conform as closely as possible to the recognized canons of the art, and to perfect the diction. But this perfunctory way of manufacturing poetry is inevitable in a country where every student has as a part of his education to learn to write poetry. By the flood of indifferent verses which annually inundate the empire the national taste is destroyed, and the ordinary run of poetry has been reduced to the level of schoolboys' exercises. So entirely is this practically recognized, that dictionaries of poetical quotations are as essentially a part of the poet's literary tools as a *Gradus ad Parnassum* is of a fourth-form English schoolboy's aids to knowledge.

Under the present dynasty poetry as well as other branches of literature are held to have revived, and the following quotation has been taken from a collec-

tion as a specimen of the present condition of the muse in China :—

"Shan kü tsin jih—woo kaou muh ;
She nü k'een lo—foo maou wuh.
Fang ts'aou ch'un she—shin pe mun ;
Yue ming tsze pan—mei hwa suh."

"In the mountains I live all the day—humble and rude is my lot ;
The creepers my maiden entwines—which cover my primitive cot.
In spring-time the sweet-smelling plants—completely the door over-creep,
The moon's beams alone fill the sky—while the plum-blossoms peacefully sleep."

In addition to the regular poetry spoken of above there are, a kind of poetical composition known as *Foo*, which has a metre of four and six feet in alternate lines ; irregular poems, termed *Ts'oo ts'ze*, where the rhyme recurs at the end of lines of various lengths ; and *Ts'ze*, a kind of roundelay, in the extempore composition of which scholars amuse themselves at their festive gatherings.

The drama received a comparatively late development in China, as it was not until the latter end of the T'ang dynasty that a Chinese Thespis arranged the wild dances and songs, the precursors of the drama, into connected and orderly plays. From this period the art of dramatic writing improved until the time of the Mongol dynasty founded by Jenghiz Khan, when it may be said to have reached its highest

excellence. But even in the most finished works of the best period there is a want of "those touches of fancy and that play of imagination which we look for in the works of European playwrights. No great author has arisen to teach them to analyze the motives which sway men in the concerns of every-day life, and novelists and playwrights, therefore, are content to make their characters move, act, and converse at will, without troubling themselves to make a psychological study of the thoughts which influence them. Thus even in the best plays the characters are moved about in a somewhat disconnected and arbitrary way to suit the designs of the author, too often in defiance of the probabilities, and with a total disregard of the old-fashioned unities. But, if they are unable to reach a high standard of dramatic writing, they show considerable skill in inventing incidents and in introducing clever and humorous dialogues. Thus they startle and amuse more than they interest, and cater for the eye and ear rather than for the mind."[1]

The absence of all scenery on the Chinese stage necessitates the awkward expedient of putting into the mouth of each character as he appears on the stage a monologue explaining who he is, where he is, and the object of his being there. In the same way

[1] "The Chinese Drama," by the Author. See *Contemporary Review*, January, 1880.

a change of scene has to be indicated by the actor announcing, "Now I am at such and such a place." These interruptions materially mar the literary effect of a Chinese play, which otherwise is often not without merit. The best collection of dramas is known as the "Hundred Plays of the Yuen Dynasty." The tone of these is higher and purer than most of the modern dramatic writings, which are too often grossly indecent, but even in these many of the incidents introduced would, if judged by a European standard, be considered coarse. But, though the moral teaching may not be all that could be desired, the audience are yet taught that a sure Nemesis follows on evil deeds, and that to live happily one must live virtuously.

The same poverty of imagination which marks the poetry is observable also in the novels and tales. A Chinese novelist never attempts to make analyses of his characters, and there is no interweaving of a subtle plot in his pages. His canvas is covered with a succession of incidents more or less isolated, all of which are depicted in the broadest colours. No softening lines or gradual shadings mitigate the villainy of the profligate characters or the supreme excellence of the virtuous personages. These are as incapable of doing anything but evil as those are of doing anything but good. They are all either very black or very white. The hero, who in every case is an

Admirable Crichton, is perfectly virtuous, as strong as Hercules, as brave as Achilles, and a very Nestor for wisdom. As the end of all Chinese novels is to proclaim the triumph of virtue, it becomes the invariable *rôle* of the hero to defend the oppressed, to make straight the crooked paths of corrupt and vicious officials, and to redress every wrong that presents itself to him. At the examinations he takes the highest honours, and rises to a supreme position in the state. Imperial favours are lavished on him, or, if for a moment the wiles of the first villain cloud his career, the mist is soon cleared away, to his additional renown and to his enemy's final discomfiture.

The best novel which is translatable is the *Haou K'ew chuen*, which has been rendered into English by, among others, Sir John Davis. In this work the chief interest centres in a succession of endeavours made by the villain of the story to prevent the marriage of the heroine with the hero, and to carry her off as his own bride. The inevitable result follows; the villain is defeated, and the hero and heroine receive at the hands of the Emperor the reward of their deeds; and the work comes to the following gratifying end. In the words of Sir John Davis's translation, "Teih-chungyu, his bride, and the assembled court then bowed down and acknowledged the imperial bounty, and the hum of joy and gratulation resembled the distant roll of thunder. The attendants had re-

ceived their orders, and as they filed off in pairs, the ornamental lanterns in all their radiance, the harmonious band in full sound, and the marshalled banners in their variegated splendour, escorted the renowned and happy couple as they proceeded homewards, attended by a vast company.

> "'The choicest bud, unblown, exhales no sweets,
> No radiance can the untried gem display:
> Misfortune, like the winter cold that binds
> The embryo fragrance of the flower, doth lend
> A fresher charm to fair prosperity.'"

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